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BATĪSAPUTRIKĀKATHĀ

THE TALES OF THE THIRTY-TWO STATUETTES

A NEWĀRĪ RECENSION

OF THE

SIMHĀSANADVĀTRIMŚATIKĀ

EDITED AND TRANSLATED WITH
EXPLANATORY NOTES

BY

HANS JØRGENSEN



KØBENHAVN

LJNAR MUNKSGAARD

1939

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analysis of the Hindi *Singhasan Battisi* given in this work¹ the story mentioned by BERTRAND is not found. According to ZACHARIAL S v OLDENBURG gives a somewhat similar story from two manuscripts of the *Singhasan Battisi* about the embezzlement of jewels but as I have not seen the book of v OLDENBURG I cannot say what is the relation of this tale to the stories referred to above.

Of the stories in our text only four are found in the Sanskrit recensions viz VII IX X XXVI — EDGERTON III XX XXVII the 6th and 7th sections of the frame story. In addition VIII is found in LESCALLIER with the exception of the fourth sub story. Among the rest some are found in other sources in a more or less different form but fourteen of the stories (II V VI XII XIV XVI XVII XIX XX XXX XXXIII XXXIV XXXV XXXVII) I have not met with elsewhere.

Whereas in the original *Simhas Vikramaditya* is the hero of every story he appears only in some of them in our text. The rest are in a rather clumsy way connected with him and the frame story as may be seen e.g. in the conclusion of stories V XII XXVII in stories XXII—XXV his name is not mentioned at all. In some of them as e.g. VI and XXVI he plays no impressive part and in III and XI it is his son who is the real hero. No doubt most of our stories did not originally belong to the *Simhasanavatakrantsatika* but have been inserted later. In the beginning of V and XXX passages occur which have no connection with the rest of the stories². They may be the remaining parts of older stories which have later on been replaced by the present ones. The frame story is mostly told in a sketchy way and the concluding story is entirely wanting.

II p 273 ff

² See p 201 n¹ and p 315 n²

Some of the stories seem corrupted, as e g the beginning of VIII¹, and the incident with the 'entrapped suitors' in XII². The way the robber is disposed of in XI is hardly the original one.

More particulars will be found in the notes to the translation.

All things considered it seems certain, that the present text may be characterised as a late composition, based on the 'Tales of the Throne'.

Unfortunately the manuscript is not dated, but it is certainly considerably older than VI³; most likely from the eighteenth century. The title and some of the proper names, as e g Rola, Bituvā, Pathuvā would seem to indicate that it is a translation, not from Sanskrit, but from a modern Indian language.

The MS is written on thick Indian paper alternately in two hands, not very clearly. It contains 70 folios with twelve lines on each side. The size is $14\frac{2}{8} \times 5\frac{5}{8}$ inches. It is written in Nāgarī characters with some Naipālī characters interspersed, *ba* and *va* are distinguished by a dot (ब and व). A number of errors and gaps present difficulties to the understanding, and I have not succeeded in explaining everything.

The spelling of the MS has on the whole been retained, but I may be guilty of some inconsistencies in the use of *m* or a nasal, and in the placing of hyphens in compounds. *dhaka(m)* has been abbreviated to *dh (ṃ)* and *belas* to *b s*. The punctuation has been regulated to some extent.

As a characteristic of the language it may be noted that

¹ See p. 216 n¹.

² See p. 237 n².

³ Dict. p. 6.

n ny for *n* likewise *o* for *va* are very seldom met with. Some forms from the spoken language are found as e.g. *pim* for *-pani* *m* for *n* in the instrumentals¹ *dhyamke* for *dhyana ke* 97 27. The style is more popular than that of *Vi* and tatsamās have been used to a much lesser extent. As for the grammar I will merely call attention to the singular forms *datayo* 112 23 and *dhyanayo* 97 29 both with the meaning of the first form of the verb². A similar form is found in H²63^b 3 *dhenayo* = *dhyanayo* H²33^a 11.

I have added a glossary, containing additions and corrections to Dict. and a copious index of names and subjects.

The translation of the Sanskrit verses and sentences I have put between inverted commas.

The full titles of the works cited will be found in the following list of works consulted.

It is my pleasant duty to offer respectful thanks to the Trustees of the Carlsberg Foundation for financial aid by which this institution has rendered possible the collection of the materials for the present work and the treatment of it.

¹ f i nimittam 97 8

² Cf the table in Dict p 11

Oksbøl Mark

December 1937

HANS JØRGENSEN

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TEXT

WITH CRITICAL APPARATUS

Om śrī Ganeśāya namaḥ || || purā pūrbakālas Sim-
hanād parbatas samīpas con deś cha gulī dasyaṃ
con thva deśayā nām śrī Kanthapūri dhakam nām pra-
khyānti yānaṃ con || thva deśayā banyā Ratnadatt dhaka
5 nām juṣyaṃ con thva banyāyā strīyā nām Madanābatī
thva ni-hma strī puruṣ samadhār yāḥ bho chī Garbhābatī,
che jes byāpāl ma yāsyam gathye yāya byāpāl ma vā ma
gāk ṃ banaj vane jula chan ches mādān yāva dh m hānam
tāthāva thaman banaj on juro || vanāva aneg bastu bhāb
10 banaj jvanāva conam julo ||

thanam li cha hnuyā dinas thu gulī deśayā meḥ
banyā cha-hma thvayā thāyas vanāva thitlu bicār yānāva
ṃ lā cyā lā dayakāva lithe thva banyā Ratnadattanam
dhālam || aye pāsā āva chī li hā jhīya tela lā telasā ṃ
15 cheyāta khare ma du mī jāt ekātan chu vāvu āva thva
ratn chatā chan yane māla dh dhāsvaṃ thva ratn biyāva
choṭaṃ thva ratn jvanāo thava che li hī van juro || thva
banyānaṃ ratn tha pakāva kālam ||

thanaṃ li lithe thva Ratnadatt banyā thava che li hām
20 oyāva thava kalāt Garbhābatīyāke nanīo ve Garbhābatī
chanata biṣyaṃ hayī ratn jin svaya hīva dh ṃ dhāyāva
than Garbhībatī dhāyā bho chī prabhūs amo ratn padārth
jin ma kāyā khe gu khunu chalapol chen ṃ-hā bi-jyāta u
khunu mīyaṃ sunum du-hām vava ma du thvate kha

Garbhābatun dhāva gu bacan na|nāo banīyāyā hṛdayas
mahāduhkh juram thavāṇṇi satī ṣunu banīyārayā che
vanāva banīyāyā hnavaṇe dhālam || bho banīyār chan chīn
ji kalātayāta jin biṣya hayā ratn chān ma biyā dh m dhī-
yāva tha banījālan dhālam bho chi Ratnadatt banīyā u 5
sunu jin biyā dh m dhālam || thana niścayanam biya dhuna
dh m dhāvāva ma kayā dh m dhāvāva thithi kacāḍ juyāva
thana banīyān dhāram bho chi banījāl chava jiva kacāḍ
vānam hāva mu mēāl thva deṣayā pāragāmik rājā dao
thva rājāyākye vane makhā dh m dhāyāo rājāyākye pārak 10
vāk tvam julo ||

thva belas hatāsan banījālan ras vava puruṣ ni-hmā bonā-
va dhāram || bho duṣṭapāśā-pani jin ratn chatā tha pakā tṛyā
dao āva tha ratn cha panī ni hmayāta ji cha-hmayāta sva
bo thayāva kāya dhāsyam dhanīyā lobhāt amtar juva 15
tvam juro || thvanam li rājasabhās pāl jātānāsyam amtaran
dhāko pratit yānāva rājān punarbār nanā || aye banīyā āva
van pratit dayakam dhāla || chan pratit ma du || āo cha
būk va tyāk dh m tyā chināva bilanī ||

thva b s amtaran dhāram bho mahārājās ji panīsen 20
satyabācā ji panīsyen satyanam thva ratn bio khaṇā dh-
dhāsyam a ratnas byānāva banīyār tyāk tvam julo || Ratna-
datt banīyā phunāva chok tvam julo || thvanam li antara-
nam dhālam || bho chi sabhā lok nye hune āmo ratn biyā
b s ji panīsen khaṇā āma kha chu kha dhāsyā ji panī 25
saty satv dhāsyam rājānam tyā chināva thva Ratnadatt
banīyā khavāva vanaṇṇi ||

thava che vanī b-s go chinan cha thāyas tava-dhan
dva cha guli dasyam con thva dvas mocāto hmi tāo con
thva rājā thva mantri thva māhān dh m thathe dh m 30

hmi tāva con b s thva Ratnadatt banyā khvayāva vava
 khanava thva mocatasye[nam dhālam || bho chi maha 2^b
 puruṣ chimi sakaleṃ chu dh lvānāva vayā chu dh
 khvaya vayā dh nenam tha gu banyān dhālam bho chi
 5 macato khava khya ji panis kha chu kha hlāya tha-
 thiṃ gu mahā ascary adbhūt kha gathya dhalasa atī mul
 van gu ratn chata thva banyālayata bisyam haya ao thva
 ratn jita van ma biva dh m dhayava thvate kha nanāva
 thva mocatasyenam dhalam bho mahāpuruṣ ama kha jin
 10 tyā chinā biya chi kar panī sakale abek juva ma tera jin
 satyan par yīya dh m dhayava pār yātam ||

thana pār yaya julasā chi kal panī sva hma cha bhin
 di śane dh m dhāyava cha bhin con julio || thu gu thās
 Ratnadatt banyā cha hma sal tava nyanam || bho chi
 15 banyā chan bisyam haya ratn thva nanakam thva can
 jyānāva hiva dh m dhayava thamamam bisyam haya ratn
 thya nanakam cān jyānava bilam thva ratn mocatosvam
 kīyava cha bhin talam hanā banival bonava nana aye
 banjal chan gathya con ratn biva va con thyam conakam
 20 thva can jyānāva hiva dh m ca bilam || thva b s banjalan
 cūtalapa Hari Hari Biṣṇu Biṣṇu gathim khvāva
 mahimī dh dhāyava ji bālak b s ji bajun dhava nasyam
 tayī dava atī sundar gu rucik kvaham cā jin tī chvāna
 tva chyanīva ji bajun nv ik | gathim ratn kvaha cī tava
 25 chvānā bīla dh m nv ik thāthyan u ratn juva dh m
 bhāpava kvaham ca thva nenakam jyanyava bilam
 hānām thva bāstuk kīyava hānām amtar panī bonīva
 nana bho chi mahapuruṣam chin khanī gu ratn gathya
 con dh m nanā chin khanī thya nanakam thva can jyā 3^a
 30 utīva hiva dh dhāyava cā bilam thva antarām mnanam
 cūtarapam Hari Hari Biṣṇu Biṣṇu thamam gva b sam

svaya napam ma nana ratn dhanav i lobhan antar jul
 vava ava gathya jaya dh m bhalapava conam hanam
 bhalapa ja blak b s j mamnam madhi chunam con b s
 j m mamayake midhin phona mamnam jita madhi ma
 biv va tamanam madhi tok puyam tiva kapan ca chy 5
 nava biva thva b s mamnam nva Hari Hari ratn uti
 nen kapan ca tava chy na biva dh m dh yava thvathyam
 juv bhalapava kapan ca thva nanakam jyanava bilam ||
 thva cha bhin tay va hano meb pisi sal tava nanam ave
 haya vay i ratn gathya nana chan khava b s va thvam 10
 nanakava thva canam jyanava hiva dh m thvavata ca
 bilam thvanam ca jukva kavayam cintalap Hari Hari
 Bishnu Bishnu Sib Sib thvam svava ma nana prarth
 gathum ascary mahim i kha nane mal dh m va gathya
 vava dhava bhalapava conam || thvatham bhalapa j 15
 balas j babunam la hivam tay i bal suni cha hma j m
 syanava biva thva b s j babun nva ratnava uti nan
 bal suni syanava bila dh m dh yava thva bal suni thvam
 juyi k i dh bhalapava bal su thvam namnam jyan va i
 bilam || thva kavava pva hnam sal tava dhvam bho chi 20
 mah ipurus prava hmas u ma l k cha pan khaphas kha
 adharm asaty u ma l k so hune dh yava o panisen
 jyanaguli kenya cha panisen va ratn lita biva mal
 dh m dh yava vava ratn lita bilam || thva b s Ratnadati
 bava mal i rasanam thava che li hiva nam tva julo || 25

36 thu guli prakar r jnam ty i chiva ma phay i guli thva
 mae ilosven | tva chut dh m dh yava kha r y n nyan va i
 r jva i mamas al kautuk juram su moc itavam ty i chut
 dh m dh yava marnam cintalapam || va kautuk ah
 ascar dh r jnam cintalapava thva dvas chit i laksan 30
 dyaiva dh kulnam hmay va solavayam Bikram idity

rājāyā simhāsan lulam || hā hā ati āścary dh- cintalapalam
 thathṃ-gū ratnayā simhāsanayā prabhāban kham thva
 mocātosyen thvate parākram dayakaṃ dhāla dh- kautuk
 cāyāva conam

- 5 thanam li thva rājānam aneg simdūr jātrā yānāva nānā
 bādy thānāva pyāsun huyakāva la svasyaṃ yanyāva
 thava rājyaghalas duta yanam || thvanam li thva Bhojadeb
 rājānam bhīm-gu nakṣetr. thithi-bār soyāva bhīm-gū
 dīnas samast prajā-pani munakāva thva simhāsanas dane
 10 tenam || thva b-s simhāsanas con putrikā cha-hmasen non
 vāk || bho rājā Bhojadeb chalapolanam ja guli bacan ma
 nasyam. thva simhāsanas dane ma du dh- dhāvāva thva
 putrikānam pūrb kathā kanam || 1 ||

I

- 15 bho mahārājā Bhojadeb Karpūr dhāvā nagaras Ratna-
 pūrgal dhāvā banīvā cha hma dava thva banīvāva cha-
 putri hmyā-ca cha hma dava thva banivānam amgikār
 vātam go hma puruṣanam thva tupthis cha thal dīm
 thanāva hiva phata o hma vāta ji hmyā ca hiva dh ṃ
 20 dhāvāva thva kha vāt tāvāva rājā Bikramāditi aneg raks
 koḷi pramānanam dām vanvāva tupthis thanvāva bilam
 rājy dakvaṃ mulam bastubhāv dakvaṃ mulam than
 banivānam hmyā-ca bibahār vānāva bilam tisā mālakva
 biyāva chotaṃ ||
 25 thva b-s thva banivāyā hmyā-caava Bikramādityava
 samadhar vātam āva jū cū yāva thātṃgū samast
 rājyam. bastu-bhābam samastam phuto āva ji gan vane
 gan conya dh- dhāvāva thva b-s thva banivāyā hmyā-ca
 Madanābatinam dhālam || bho chi prabhu thākur ama-
 30 thva nyās cāsya bi-jvāva ma teva ji hā|ju mahā pīpast 4*

ji bājuyā kha chu dhāya āva chi dhāpdā kāya mu mvāva
 ji jyā syā thukā jita kapās jukva bi-huni dhāyāva thva
 b s rājā Bikramādityanam dhālam āva jin gun kāyāva byā
 chanata kapās dh- dhāyāva cha guli deśas vanyāva kapās
 phonyāva havāva bilam thva kapās jyā yānyāva jin-ni
 ku byā suva-ni ku dhu hāyakāva bhinaka kāpal thānāva
 si-ghālīyā dune sok thanyāva meba nagarayā rājyāke du
 ti dh-m bisyam chotam thva Madanābatinam chi-jis sare
 dayake dh-m bisvam hakva dām jvanāva vāvo dh-m
 dhāyāva chutam ||

10

thvate Madanābatīvā kha nyanāva Bikramādity rājā-
 nam thva sye-ghālī jvanāva vanam || thana meba rājyāke
 thyanakāva thva rājyā dubīryāke dhālam bho mantrīs
 mahārājyā prasthān dava lā rājyā chu bel gathe khava
 dh dhāyāva jm thva si ghālī cha god du te hayā dh
 dhāyāva mantrinam dhālam bho mahā puruṣ jin gocal
 jyā dh- dhāyāva rājyāke vanyāva dhālam bho mahā-
 rājā atī deśary mahā puruṣ cha hmasen chalapolasake
 si-ghālī cha god du te hala || thva bonam haya rā gathya
 khava dh- dhāyāva rājānam dhālam bho dubārī du ta
 bonam haki dh dhāyāva du-ta bonam yan julo ||

20

tha-gū thāyas mahā puruṣanam dhālam bho mahārājā
 thva kāpol kā huni dh m dhāyāva si-ghālī du talam || rājā-
 nam si ghālī kāyāva thva si ghālīyā duvane gatham gū
 bastu dava khe dh dhāyāva si ghālī polāva soranāsyam
 atī bhīm kāpar cha tvāk khanam thva kāpal cal khyānāva
 solanāsyam byā jm ni ku dhu suya ni ku hāk atī amuly
 kāpal dh m kāyāva thva kāpal hava-hmayāta dām jvane
 phakva bisya chova dh m dhāyāva dām bi tenam || thva
 b s anāgatabidhātā puruṣ cha hmasen rājyāke māj yātam ||

30

bho mahārājā thva kāpal ha|va hmayāta kalāt atī sun- 4^b
 dari chalapolayāta jogv thathum daridr puruṣayāta jogy
 ma juva dh dhāva-gu kha Bīkramādity rājānam tāva ||
 thva Bīkramādity rājānam jvane phakva dām jonyāva
 5 thava che h hā vava julo

thva b s Madanābatnam nanā bho puruṣ jhu jhista dām
 bisya hava lā ma hava lā gathe dh ṁ nenam than puru-
 ṣanam dhālam bho Madanābatī dām bisya hayāva chu
 prayojan du chava jva h|jog ju'ina dh- dhālam thva b s
 10 Madanābatnam dhālam bho prabhūs āma chu kha jike
 thukā sṛtyadharm dh- dhāyāva jī ma yekam gathe j'iva
 dh ṁ dhāvāva con b s thva kāpal du tar vanvā thāyayā
 dubārīn rājāv īke chonāva bilam || bho mahārājā dh thva
 kāpal hava-hmayā nām Bīkramādity thva Bīkramāditya
 15 nam samast rājy bastū bhāb mivāva tumthun cha thal dām
 thanyāva bivāva dayaku hma kalāt dh m dhāvāva rājyā ī
 manas ānamd juvāva mohan tok puvāva rājīvā sakal jan
 vayāva thva Madanābatī vanam || thva b s thva Madanābatī
 rājagharas du-ta vanāva rājānam Madanābatī hātam bho
 20 Madanābatī chan āva mebatā bhālapya ma te cha jita
 strī yāva julo dh rājān hānvāva rām Madanābatnam
 dhālam bho mahārājīs jī jībanam rūpanam tuti lāhāt mī
 khānam amgarakṣananam jaubananam chalapolavā sukh
 julo piratn pya hnu to jukva la hune dh m Madanābatī-
 25 nam rājāvāke bumatī yāk || thān rājānam dhālam jiva
 khyā dh-ṁ anek ratn du thāvas aneg dāsī jan-panisen
 heakāva chā gulī ghās tayāva talam

tha-gu thīs Bīkramādity rājān hneva kanam tāthī kha
 Madanābatnam dhāvā kha chatā lu-manakāva on thathva
 30 dhāyāva lāthū dh- bho prabhūs kadācit o-hma rājyā
 baraparākram dāva deś | thyanī thya con b s chī misā- 5^a

bhesan ji convī thāvaṣ chhu subhavarāṣā culvī kaṇṇān
 aṇṇuḷi ādiparā jvanīvā ji nāp līṭ vava mūl jnān pva
 hnu to vā rījīvī khvāḷ mā sosa conva dh dhava āva
 jn gāthi māhī kāsṭ bharāgy vāṇīvā jvā mīl chu vāva
 dh bhāṇpāva chā ḡuḷi deṣaṣ vavāva mūṣvī bāstr nāṭ 5
 nāva chāṇ chandān tivaṣ culvī aṇṇuḷi jvanīvā vānān ||

thu gu thūs Madanābhatin dīṣa jan pūṭa dhīvānān tva
 ānān || bho dīṣa jnān pūṭa ji tiva mā du culvī aṇṇuḷi
 jvanāva bānāṇī vāṣvī bonān hiva dh nā hīnān tālam
 thāva sātā ṣu hnu mūṣvī chāṇān tivaṣ culvī aṇṇuḷi 10
 jvanāva mūl vāva bānāṇī khānāva dīṣa jnān pūṭa
 dhīvānān bho bānāṇī ji pūṭa rīṇānān kiva vā hiva dh m
 dūṭa bonān vāṇīvā rānānān līcākāva bīṭān rānānān dūṭa
 bonān vāṇīvā dūṣāne aneg neg rānān dām bivaṣ dhā-
 lām bho pūṭaṣ vā ji bīcānānān dh thāva dīṣa bhīn 15
 sādā chā hma sūṭāṣān hma nīṇāva hma bāhānāṣā rīṭis
 sāla jvanāva thāva jhyāl kōṣ dīṣāne ji bīcā vāva chī ji
 nā hmaṣ bīcā vāva dh nā samādhīr vāṇāva rījī pī
 chosyān hāṭām || thāva rājānān aneg bastuk hāva thāva
 rājānān bhīn sādā chā hma nāva thāvaṭa mūṭāva bhīn 20
 bāstr khamjān nāva rīṭis thāva sādā gayāva jhyāl kōṣ
 conyāva con julo || thān tānā bīṣyā vāne mā phayāva
 rājāva as bunnāva hneḍ vāva phāṣe denyān con julo

thāva b s khu chā hma vāva thāva khunām dhalām
 vā ji bhagyanām khāva dato rājā ghalāṣ khuyā maha kāsṭ 25
 vā thāva sādā chā hma khusyām vāne bhalapāva tī jāk
 sādā phenāva con b s thāva jhyālān khūṭ jvanāva bīṣyē
 vāva sādā hmaṣ jūt vāva thāva b s Madanabhatī sātī
 5^b khu sadanām hūṭākam vān julo || thāva belāṣ khunām
 dhāṭām bho strī jan chī ji bhagyanām khāva dato vā 30
 chī ji strī puruṣ jvā dh m dhāva rānānān cintarāpa

Hari Hari gathimn āścary juyam yava kham jin rājā Bikra-
mādity dh- bhārapā ma khu kham gathimn pāpist khuyā
hastas lāk. Hari Hari chuyā pāpan gu-gūyā pāpan thathya
jula. āva gathya yāya dh- cīmtarapam mahā duhkhanam

5 vana ||

thana las con khu ni-hma nāp lāk thva khu ni-hmasyenam
dhālam. bho pāsā hum-hum khu ma khu lā dh- dhāla
hanakam pāsā-khunam dhālam. bho pāsā niścayanam
khu khava khye dh-ṇi dhāyāva thva khu-panisyanam
10 dhālam bho pāsā hum-hum khuyāke lāyāva kāya nuyo
dh-ṇi dhāyāva ni-hmasyen lāyā kāyāva bācākam yanāva
thva khu duhkhanam riva riva vanam || than khu ni-hmavā
samadhār yātam bho duṣṭ pāsā chuta śaḍa kāva jita tiri
kāya dhālam hanakam meba pāsānam dhālam bho pāsā
15 āma-thva ma khu chuta śaḍa kāva jita tiri kāva dhāvāva
thuthum lvānīva vanam | thana rāninam dhālam bho chi
sakal ni hma lvāva ma teva ji atī pyās cāva chi panisenam
jita laṅkha kāvāva tonakiva ji mvācāke māl dh- dhāvāva
thva khu ni hmasyenam dhālam bho tiri jan chi bava vani
20 chale dh- dhāvāva athva jurasā sva hma vane nyo dh-ṇi
dhāyāva sva hnam vanāva tumthivā cos sva hnam conāva
laṅkha sālāva b s thva tiri jananam ni hma ghyānīva
tumthi ku tunakam chok julo thanam li māsānam dhālam
bho pāpist su panī chimissen atī agamy kha hlāk āva
25 cha-pani ni hnam āmakam cova dh-ṇi dhāyāva thva
tri-jananam śaḍa gavāva vanam

thanam li thva māsā dhāvā āva thathva vane ma khuto
dh-ṇi dhāvāva mi janayā bastranam tiyāva vane jula dh-
cīntalapīva cha-guli deśas du-hā vanāva mi-janayā bastr
30 ānāva thva bastranam tiyāva mi jan thyan nyenakāva
vanam || than samastasen rājā dhālam con ||

thathya vālen Bastrapuri nā|m deś cha gulī dasyam con.
 thva deśas byāghr cha hmasyen thva deśayā katak bāram-
 bār mocaku julo || thva deśayā galas con dhūn nayāva deś-
 katak pi hā vāya sunu ma chāva tha-gū thās thva deśayā
 rājānam dhūlam || bho prajā-lok gva-hmasen thva byāghr 5
 mocake phata va-hmayāta y hmā-ca bibahīr yānā biya
 dh- dhūlam thva b-s mī jan rūp yānāva vāva-hma thva deś
 du-hām vane ten b-s thva deśayā galas basalapam con
 thva dhūn nāya-yānam vāva khanāva vāhān khāsyam con
 b-s khaḍgan pālīva byāghr molaku julo || thvanam h thva 10
 mī jan-beś deśas du-hā van julo thva deśayā lokanam
 khañāva dhūlam bho mahāpurus chi kal pīṇi ganam
 jhāyā dh mī nanam āmo las tava dhi dhu dāva deś-katak
 adikam mocakaro dh mī kanāva than mahāpuruṣanam
 dhūlam āmo dhu mī mocake dhuno apratī julasī sol 15
 huni dh-mī dhāvāva thva deśavā lok sakaleṇ harṣamān
 julam || thva lok panī vanāva rājīvā hnavane dhūlam bho
 mahārājā chaḥapolavā bhāgvanam mī bhāgyenam mahā-
 purus cha hma vavāva jhūhis galas basalapam con dhu
 mocakaro dh mī rājīvāta kanam || than rājū khava rā dh mī 20
 atiharṣamīnanam conāva rājān mahāpurus bonakar cho-
 tam ||

thana mahāpurus vāva khañāva rājīvā man harṣamān
 juyam conam || thana thva Roḥ nām māṃtrī kanam , bho
 māṃtrī gathīmā āścarv mahāpurus vāva svava svava dh mī 25
 kyanam rājī māṃtrī nī hma sūsi juvāva rājān y hmā ca
 biya juro thvavāta vogy dh mī rājān rūnīvāta dhūram bho
 rūnis chan tīl rācakiva thvavāta vogy chan putrī biya
 julā , tīr rācakiva dh mī dhāvāva tīr rācakaram blun gū
 din vācakāva bibahīr yātam ;

31

thana cha hnavā dīnva thva rūnī cān thiva māmavā

hnevane dhāram bho mām-ju thva mi jan rājā ma su
 miyan-beś striyā | svabhāb dh-m māmāyā hnevane dhālam. 6^b
 than rānī cā dukkh cāsyam conam than māmanam dhālam
 bho putri cha jñāya mu mvāle chan babu juyāke nyane
 5 makhā dh m bodh biyāva thva rāninam rājāyā hnavane
 dhālam || bho prabhus chalapolayā putrinam khosya kho-
 syam dhāla thva purus ma su gathya jula striyā svabhāb
 dh-m dhāva gathya yāya dhāyāva than rājānam dhālam
 bho rānis cha sumuka ni cova jnam nane makhā dh
 10 dhāyāva rānī vanam than rājān jiri bonāva dhālam bho
 chī rāyakumār chī *dhamdiyala bastran tok chān ma toyā
 misī lā cha chu dh- dhāyāva thva-jirnam dhāram bho
 babu-ju nya hune ji Bārānasi tirth sībā juyā b s kāma-
 krīdā da dam chu tol-tāva tavā dh m dhāvāva rājān rānīvāta
 15 bodh vātam ||

thanam li thva rājā cān kotabār bonāva lapīr talam ||
 rājān dhālam bho koṭabār than sum desi paradesi valasā
 bonam hiva māl dh m dhāvāva lapāl talam || cha hnuvā
 dinas thva khu ni-hma vava julo lapāl con hmanam
 20 dhālam bho mahāpuruṣ panī jimi rājānam hānam tava
 than sunu valasā bonam hiva dh m hānam tava chī jhā
 sane dh-m bonam vanam bho mahārājā thva mahāpuruṣ
 bonam haya dhuno kāva dh m dhāvāva than rājā cānam
 nanam bho mahāpuruṣ chu nimuttin vavā dh m dhāvāva
 25 thva-panisenam dhālam bho mahārājā ji panī ni hmasyen
 svasvam conā khu cha-hmasen misā cha-hma khusyam
 haya ji-panī ni-hmasenam lāsvam kāyā || thva misānam
 ji pī ni-hmam tumthis ku tika tāthāva thva misī bise
 vala || thva misā māle dh- vayā bicār yāya māl dh-m
 30 vayā ji va khyā dh-m mikhā-bhāb yānāva śala-galas kuna
 yanam ||

conya dh-m mebatā bhālapye ma teva dh- dhāyāva
 thavata dh- kāsyaṃ tayā hma rāṃ eā bodh yānāva bho
 kehe-ju va b-s jinaṃ heyakaṃ tayā āva chu-ji anyonyen
 sukhanaṃ conya dh-ṃ dhāyāva prabhū | svāmīyā carana- 7
 5 kamalas bhok puyāva conam || thanam li thva sva-himam
 thava deśas vavāva aneg jātrā yānvāva nānā bādy thīe-
 kāva sukhanaṃ con juro ||

thathya dh- putrikā cha hmasen rājā Bhojadeb hāk
 nam juro || thatthū-gū parākram mahātyāgi jva hmayā
 10 siphāsanas cha dane ma te dh m dhāvāva putrikā cha-hma
 bosvaṃ van julo || 2 ||

II

punarbār putrikā chasven non vāk || bho rājī Bhojadeb
 ji kha ma nvesyaṃ āmo simhāsanas bi jvāva ma te
 15 bho mahārājā Bikramīdit mahārājāva sabhī dvakāva
 meg sabhā lok munaṃ conī b-s brāhman cha hma vva
 thva brāhmananaṃ dhālaṃ bho mahārājī dukkhi hma
 sadān dukkhi sukhi hma sadā sukhi dh ṃ dhālaṃ than
 rājīn ṃ dhālaṃ bho brāhman āmo chu kha hīnī jin
 20 cha thatthyaṃ tava me vāvaṃ phivā dh ṃ Bikramīdit
 rājān dhāvāva brāhmananaṃ dhālaṃ bhāgvan ma biva
 tola chalapol isvan phiviva ma khu dh ṃ dhāvāva Bika-
 mīdit rājīn ṃ thva maṃtri koṭṭhīr mahārāṇi bonakal
 choṇāva samadhīr vātaṃ bho maṃtri paṇi na hune thva
 25 brāhmarava jva sampād julo | āvan ṃ hū ji rājī
 āvan ṃ li thva brāhmar rājī juro gathva jva mīn yāva
 thyaṃ thva brāhmaravāti mīn yāva māl ma vā ma gik
 dh- dhāvāva ji parades vane dhīssam Bikramīdit rājī-
 naṃ rājy dhan sampatti thva brāhmaravā julo dh ṃ

dhāyāva thva brāhmaṇi rājā yānam tayāva thamam thva
brāhman thva ānakāva parades vanam ||

thana Kāntipurī nagar cha-gulī thyanāva thva deśas
du-hāyāva sol julam || thu-gu deśayā rājyā Padmābatī
dhāyā hmyā ca cha-hma du thva rājīyā Rol mamtrīyā 5
hmyā ca Dharmābatī dhāyā-hma cha hma du thva ni-
hmaṇi atī jāk thva ni-hmava mamtrīvā kīyava atī prītu
juva || cha-hnuvā mātras rā[ni cānam dhālam bho mam-
tri-cā ji bibahār yāvuvā julo chi ji bāyuvā julo bisye vane
nuvo dh-m hānāva bhākhā vānāva bho mamtri cā chī 10
hīrāpā lātasām ji hnapā lātasām thva deś bāhūris con
pau vās munāva vane dh m bhākhā yānāva conam || than
thva rānīyā bibahār yāva u khunu rātris rāni Padmābatin
Dharmābatī sal tāva samadhār vātam bho mamtri bhāju cā
thva deśavā samīpas con palis nāp rāva ji hnapā lātasām 15
cha hnapā lātasām thva palis nāp rāya hnam dh m sama-
dhār vānāva thva Padmābatī rānīva mamtrīyā hmā ca
Dharmābatīva hnapī lācakam vanāva thva palis con
julo ||

thu ku hnuvā dīras thva Bikramādity rājā paradesi 20
vayāva rātrīyā samay juyāva thva des du hāva ma chālā
dh bhālapīva des bāhūris con thva rāni bisva con palisam
bās yāk || samadhār yānī hma mamtri cā ma valam thva
b s bā cātis thva Padmābatīva Dharmābatīva ni hma-
senam Bikramādity con ma siva thva Padmābatī rānī cāvā 25
leval hma mamtri cā bhālapāva bicār yātam || av bhīju
jhāva dhuna dh dhālam than Bikramādityanam dhālam
vaya dhunavo dh m dhīyāva so hmam nāpam conam
thva b s rāninam dhālam bho bhāju āva chī-ji sva-hmam
satyanam vaya dhuno āvanam hīvī jini puruṣ chi julo 30

1 tājāva 15, 16 palis corrected from panis 16 samadhan 20 pra
deśi 21 mā hāl for ma chālā

dhāyāva thva brāhmaṇi rājā vānaṃ tayāya thamaṃ thva
brāhmaṇ thva nanakāva paradeś vanaṃ ||

thana Kāntipuri nagar cha-guli thyanāva thva deśas
du-hāyāva sol julam || thu gu deśavā rājāyā Padmābatī
dhāyā hmyā-ca cha-hma du thva rājāyā Roī mamtriyā 5
hmyā-ca Dharmābatī dhāyā hma cha-hma du thva ni-
hmaṇ atī jāk thva ni-hmava mamtriyā kāyava atī prīti
juva || cha hnuyā māttras rā|nī-cānam dhālam bho mam-
tri cā ji bibahār yāyava julo chi-ji bāyava julo bisye vane
nuvo dh m hīnāva bhākhā vānāva bho mamtri cā chi 10
hnapā lātasām ji hnapā lātasām thva deś bāhūis con
pau-vās munīva vane dh m bhākhā yānāva conam || than
thva rāniyā bibahār yāva u khunu rātris rāni Padmābatīn
Dharmābatī sal tāva samadhīr yātam bho mamtri bhāju cā
thva deśavā samīpas con palis nāp rāva ji hnāpā lātasām 15
cha hnāpā lātasām thva palis nāp rāya hnām dh m sama-
dhār yānāva thva Padmābatī rīniva mamtriyā hmā-ca
Dharmābatīva hnāpī lācakaṇi vānāva thva palis con
julo ||

thu ku hnuyā dinas thva Bikramādity rājī paradesi 20
vayāva rātriyā samāy juyāva thva deś du hāya ma chālā
dh bhālapāva des bāhūis con thva rānī bisya con palisam
bās yāk || samadhīr yānā hma mamtri cā ma valam thva
b s bā-cātis thva Padmābatīva Dharmābatīva m hma-
senam Bikramādity con ma siva thva Padmābatī rāni cāyā 25
leval hma mamtri cā bhālapāva hīcār yātam || av bhāju
jhāya dhunā dh- dhālām than Bikramādityanam dhālām
vava dhunayo dh m dhāyāva so hmam nāpam conam
thva b s rānīnām dhālām bho bhāju āva chī ji sva hmaṇ
satyanam vāya dhuno āvanam hīvā jumu puruṣ chī julo 30

1 tāyāva 15, 16 palis corrected from panis 16 samadhū 20 pra
deśi 21 mā hāl for ma chālā

polayā atin a-jāk śaḍa cha-hma biyāva choya ma du lā
 than thva śaḍanam huyakam vanāva svāvu thva ma
 datanās thva rānī-cā *byene bisve cho-hune dh dhāyāva
 than rājānam dhālam bho maiptri āsā biyāva chova
 dhālam than atinam a jāk sṛḍa cha hma sunānam pās 5
 yāya ma chāl parakhānam du panakam tīya śaḍa thvayāta
 ghāc biyata pi kāyu b s thva śaḍa khaṇāva katak bisve
 van thathum a jāt sṛḍa rānī-cān rājyā hnavane yanāva
 bilam colas vanā thyam yan gū babunam svavāva kautu|k
 cāsyam conam ||

10

thva b s puruṣanam dhālam bho chi strī jum thamanam
 śaḍa gṛya ma phu chan śaḍa gavaḥāva chova dh m dhālam
 thathye nānam con b s bṛbu hma rājā aneg sakhāyanam
 heakāva śaḍa gayāva dhanu bālī tarak kamān taḍuvār
 jvanāva ahal vanam thva ahar vava khaṇāva dhālam 15
 hum hum chan babu ju ahal vanīno kīva tīl lācaka
 dhāsyam śaḍa gayāva beganam babuvā sinam hnīpī
 rācakam bṛnāntar vanam than samast mahā sumdari
 juyāva li līhāl curi vavāva aneg banīcar rāta lānāva rā
 phā haram śat chi m sal lānāva hṛas pot juko dhvanāva 20
 tol tāva chotam || thnam li babu hma rājānam aneg carā
 lānāva śat chi m sar syānāva sakhā panisen jvanakāva
 li-hā bu jvāk tvam julo || than rājī cā li hā ma vavāva
 rānī cā khosva khosva hālāva conam thva puruṣ li hā ma
 valasī jum siya dh-m con || thva b s puruṣ rājā-cā śaḍa 25
 gayāva li hī vava julo than rāninam dhālam bho prabhū
 svāmī chān nanānam ma bi jyānyā bi jyā humi humi dh m
 tuti cāyakāva bhok puvāva du-ta bonyāva vanam than
 calāyā hnas pot m sal jvanāva vava juro ||

thvayām satī sunu kalātayāta dhālam bho strī thva 30
 śaḍa li ta bi humi dh m dhāyāva śaḍa li ta biyakal chotam

thānam hi aneg draby sahit tisa nīna bast sahit vanava
 thava hmya cay ita biyāva jūlā jan sahit thava rjyes cho
 tam || thana thava rajy thvanakava rājagrhās du hīva 20
 mamtrī panī nāp lanyava mamtrīnām dhalām bho mahā-
 raja bi jya dhuna la dh ī rājavata śiv ī yānyava conam ||
 thava b s rjanam samast bicar vatam than brahmapavāta
 hatam bho brahman cha phu makha dh m bicar vatam
 brahmananam dhālam bho mahārāja gu khu nu jita rajy 25
 lava hlasam chalapol pi ha bi jyata u khu num nasyam
 ji ma chun ji abhāgi vanam bi jyāta khava ji śarilaya
 śobha nam ma dāta chalapolaya rajy ma yala kasya
 bi jy ī huni jita bela hīva dh ī br hmananam rāja hatam ||
 thvate kha nānāva rajnam brāhmanavata beda bīvam 30
 chotam ||

bho rājā na-hune dh-m thathim-hma rājāyā siṃhāsānas
cha dane ma te dh-ṇi dhāyāva putrikā cha-hma bosyam
vanam || 3 ||

III

5 thvanam li hanam putrikā cha hmasenam dhālam bho
mahārājā Bhojadeb ṇi kha ma namsyaṇi āmo siṃhāsanas
bi jyāya ma teva dh-m dhālam pūrb kathā nanā tayā kha
kanam ||

Bikramādity rājānam pamchi-bhās siva cha-hnuyā
10 dīnas rājāva rānīva sabhā dayakaṇi conā b-s mā-cal-
khuni bā cal-khuni nī-hma jut vava mā-cal-khuniṇam
dhālam bho prabhu nya-hune chi ṇi bṛddhā bais julo
junaṇi nanam tayā dava bahukusumā|vatī svānanam 1
chutasā li lāhā bu ho'iva thathuṇi b s jūn ni dayā
15 taruṇi juya ma du lā dh- dhāyāva thiva Bikramādity rājā
musuhun hniḷam thiva rājā hniḷāva rāninaṇi rājāyāke
nanaṇi || bho prabhu svāmi ṇi atī kautuk julam āmo
hetu-kha niscayanam phas-kha ma hlāsyāṇi jita kane māl
dh-ṇi nanam thana rājān ma kan hanakaṇi rāninaṇi
20 dhālam bho mahārājī chalapolanam ṇi ma tvenā julasā
āmo hetu-kha ṇi kaniva ṇi ma tenā ma khatasā jūn chu
dhīya dh-ṇi rāninaṇi rājāsake bimati yāk || thana rājā-
naṇi va vāya he ma siyāva khachi su-mukaṇi conāva
dhīlaṇi bho ma tenvā strī nava thu-gulī kha thiva mā cal-
25 khuniṇam dhālam bho puruṣ chu ṇi jyāth juya dhuno
āva jyāth jithi juya gāto. samudras vanīva bahukusumā-
valī svānanam chunāva jūn-khu dayā taruṇi juyāva
sukhanam conya nuyo dh-ṇi nvāk gu kha nanāva thukā
ṇi hniḷ. dh-ṇi dhīlam ||

30 thvate rājā puruṣayā kha nanāva dhālam bho mahārājī
āmā thiva julasā āmā thūṇ-gu svān jita chucake māl dh-ṇi

dhālam thana rājānam dhālam bho chī strī dhāyā kha
 thukā cha kanā gana kāya gana khanya sunānam siva.
 suyām parākram ma dāva gva-hmayā gamy dāva pṛthibīyā
 antaras t̥phule rāksasayā thāyas dh-m rājānam kanam
 punarbar rānīnam dhālam bho mahārājā paṃchu cal- 5
 khuniyā thum matī parākram dāva chalapolas nām Bīkra-
 mādity juyāva chu parākram paṃchu cal-khuniyā ti
 nāpam parākram ma du dhāsyam nvāk āmo svān chu
 jatn yānānam jita chucake māl dh-m dhāsyam siya tvaṃ
 tyalo dh hath yānānyāva rājāsyam va yāya he ma siyāva 10
 mahāduḥkh juyāva sva cā pya hnu to pasthān ma du
 pasthān ma dāyāva samast rājā sebak jukva saṃdeh
 cāyāva duḥkhanam va yāya he ma siva ||

thana tha thya ma khuto dhakāva mahājñāni bicakṣani
 Bīkramakeśaranam mamtrivāke nyanam bho chī mamtri 15
 ji bājuyā chu duḥkh jula na'o dh-m dhāram than mamtri-
 nam rājā bodhalapāva dhālam bho mahārājā gathim-gū
 khyāl chalapol thim ugr mahārājā juyāva āma thya mūḍh
 1* juyam bi jyāya lā | parākram bhālapā rā gathye khava
 chu jula ji kane māl dh dhāsyam nānā prakāranam bodh 20
 yānāo nanam thana rājānam dhālam bho mamtri ji duḥkh
 chan ma siva jun chu dhāya ji kalātanam dhālam bahu-
 kusumāvatī svānanam chucake māl dh- hath yānāva con
 thvateyā kāranas o yāva he ma siyā dhāsyam duḥkhanam
 conā dhālam thvate bṛttānt nyanāva mamtrin dhālam bho 25
 Bīkramakeśar atī ajogy kha chatā dayāva kham con
 chalapolas camī-jun bahukusumāvatī svānanam chucake
 mār dh-m hath yānāva con thuliyā nimittin duḥkhanam
 con dh-m kanāva than Bīkramakesaranam dhāram bho
 mamtri thva svān gan dayāva junam kāl vane babu ju 30
 nāp rācakiva dh-m dhālam ||

thana Bīkramakesaranam bājuyāke vanāva dhālam bho
 bāju jinaṃ kāl vane byedā bi huni dh-m dhāyāva babu-
 1 nam dhālam bho Bīkramakeśar cha bālak chan gana
 kāśya haya phayīva thva pṛthibī ma du samudrayā
 5 khālas con gathya haya dh- dhāyāva conam. than Bīkra-
 makeśaranam yathyanam vane juro bāju byedā bi huni
 dh-m dhālam thana rājānam dhālam bho putr Bīkrama-
 keśar chan dāju camāyā kāy bonam yava dh m dhāyāva
 rājānam bedā bilam bho putr las svavāva huni dh
 10 chutam ni hma vanam || thanam li balā tamka kamān
 tadabār tālapatr khang ann jvanvāva ne hma phu-ki
 bahukusumīvati svānavā kāry van ||

thana gva chinam mahādurg banāntaras thyanāva la-
 dvakīs thyanakāva Bīkramake aranam dhālam bho chi
 15 dāju chi ji ni hma nāp vane ma khu ni hma nikhe vane
 dhāsyam bahukusumāvati svān jvanvāva su hnāpā lāto
 va hmanam la dvakās lanam conya māl dh m thithim
 bhākhī vānvāva van julo than mahādurg banas mahā-
 bhayamkar thāyas sunam nāp ma lāk jhamgar pachivā
 20 sabd suddhāmt nāpam ma du thatum banas thyanāva
 mahātrās vānvāva con | b s thva Bīkramakesaranam cim- 11
 talapalam āva jn chu vāva dh- svānavā jāt ma siva dh m
 aneg parbat vanāva nānā prakāravā jāti jāti svān thvavāva
 dva cināva thva dvakīs convāva conam ||

25 thana dāju durgabanas du hāyāva bhayamkar thāyas
 thyanāva trās cāsyam con b s rāksasini cha hma vayāva
 rāksasiminam dhālam bho mahāpuruṣ ji ma tyanā putr
 cha ji kha bhati na hune hum-hum simās khīsyam tya-
 hma mṛlak cha hma chinam ko kāyāva bi hune dh-m
 30 dhāyāva rājaputr cānam dhālam bho strī jan chī su
 juyīva deb lā manusv lā rāksasani lā su khava jn ma

siyā dh- rājānam nanam, thva strī-jananam dhāram bho
 puruṣ ji lā julasā Bhīṣaṇ dhāyā rākṣasini thukā dhālam
 thana rājānam dhālam bho chī strī, chu nimittin, thana conā
 dh- chī bosyam juyam phava chī huni dh-m dhāyāva
 bhayanam jūānvāva rākṣasani bosya vane tene h-s tāla- 5
 patr khaṅg kāvāva tutis pīlāva kītapīl-lakām tol phesyam
 vanam thva rājān thva kītapīl-lakām kāyāva jvanyāva
 vanam thanam li thva rājānam cintalapalam thva kītapīl-
 lakāmayā balanam thukā thva bosyam vane phata āva
 thva kītapīl-lakāmnamam huīnāva boyāva samudr pīl 10
 yāva dh- dhāsyam ras tāsyaṇ thvayānam durgībananam
 durgābanas du hāvāva vanam ||

thanā Bhojapuri dhāyā deś samīpas thvanyāva desas
 du hāyāva solanāsyam thva deśas utpātanam khvayāva
 conam thva rājānam ānam chān khvayā chu jura dh m 15
 nyanam thanā misānam dhālam chī chujūva dh-m nanam
 rājānam dhālam ji lā julasā pāhān thukā dh m kanam
 thana misānam dhālam bho pīhān nā hune ji panis
 dukkhavā kha kane thva banas con-hma rākṣas cha-hma
 du thva rākṣasayāta thva deśanam pāl bisyam tayā hni 20
 hni chuyā jāki cha dārayā jī thusyam yane mes nā-pā
 yane manuṣy cha-hma yane māl thva byūl vanya hma
 12* li hām vaya ma du | thva rākṣasan nayiva hni hni chuyā
 thu gu katham pār biya mār thani ji-panis pār vane telo
 thulivā nimittin khoyāva conā dh-m kanāva thva mahā- 25
 puruṣan dhāram bho strī jan meḥ sunum pār vane du lā
 gathye khava dh m dhāram thva strī janān dhāram siyata
 su vaniva dh m misānam dhāram || thva rājān jivasā ji
 vane dh m dhāram.

than rātriyā samay juyāva deśayā mīhān vayāva pār 30
 vani-hma bon vava juro thva rājā cān samast tālapatr

- khaḍg jvanāva thamam palisā vanam thva rākṣasayā
 thāyas vanāva meba sakalyem li chosyam haram thamam
 juko conam thana rātriyā samayes rākṣas vayāva thva
 rākṣasan taman sar-tā bho pāpist manuṣy panī thanī gana
 5 conā atī pya tyāto thanī cha naya juro dh ṁ rākṣasan
 dhīyāva rājān dhāram bho pāpist rākṣas chan aneg jib
 jamtu manuṣy samastam mocakāva nayāva con cha pāpist
 rākṣasan jiva juddh ma yāsyam amo bastu ma du dhāyāva
 rākṣas tam cāyāva mahā krodh pi kāyāva tihum tihum
 10 nvayāva juddh yāya tyenā b-s thva rājān tārāpatr khaḍg
 kāyāva dhāram bho pāpist rākṣas cha jin mocake juro
 chan su sumarape tenā sumarapiya dhāyāva rākṣas tam
 cāyāva vayāva mahā juddh yātām rithya thva rājān taman
 tīlapatr khaḍgan pārāva mocakaram ||
 15 thanam li li-hā vayāva che thul nāp rātanī bho che thul
 thva rākṣas jin mocake dhuna dh ṁ kanam thva misā jan
 atī kautuk cāsyam †dhamde dhamde khava bhāju dhāsyam
 conam thva deśayā rājīyāke che thul misā vayāva bimati
 vītam bho rājī atī kautuk khā chatā bimati vāvata vayā
 20 chālalopayā deśayā sukh juyāva-gu bho rājā jhi jhus rākṣa-
 sayāta pīl con vane mā mār thva rākṣas mahīpuruṣ
 cha-hmasen syāya dhunakara ji ches bās con hma dh ṁ
 bimati yāsyam li thva deśayā rājān khava rā m thva vana
 dh ṁ dhāsvam thva rājī cā bonakar chotam bonam
 25 vanāva thva rājī cā svayāva atī ras tīvāva nānī silopīva | 12
 hyāva talam thva deśayā rājīn thava hmyā cam hyāva
 taram thana li pya hnu eyā hnu dasvam li rājā Bīkram-
 keśari cāu thava karātavāke nenam bho rām cī ji babu-
 juyā duḥkhi juyāva bahukusumāvati svān kāl vayā āva ji
 jovane bedī bi hune dh ṁ dhīyāva thva svān durgapathas
 vanāva hava phayiv rā dh-ṁ rāmī cāvāke nanam thana

rānī-cān dhāraṇi. bho prabhu svāmī chi parākram dāva.
jhā sane li-hā vaye b-s than jhāya juko māṛ. dh-ṇ dhāyāva
chotaṇ. thanaṇ li rājā vanaṇ ||

thana Mahānagar dhāyā nām nagar cha-gurī dāva thya
nagaras du dhāyāva rājagṛhayā kos coṇṭva conaṇ thya b-s 5
thya deḥayā rājāyā hmyā-can jhyālan ko sor vava thya
rājī-cā khaṇāva thya rānīn bhārapā gathīṇṇ suṇdar bhūṇ
mī-jaṇ thathīṇ puruṣ rātasā ji mahābhāgy dh- dhāyāva
soyāva coṇ b-s rājā cāyā dṛṣṭīva rānīyā dṛṣṭīva cūr rāk
juro thya b-s rānī-cānaṇ dhāraṇi bho sakhi hmy-hmy 10
mī-jaṇ cha-hma boṇāva hiva dh- dhāsyam chotaṇ. thya
sakhi vaṇāva rājā-cā sar-taraṇi bho mahāpuruṣ ji-panī
rānīn bonakar hara vāyo dh-ṇ dhāyāva boṇaṇ yāṇāva
rānī nāp rācakāva bilam. thana rānīn dhāraṇi bho mahā-
puruṣ chi khaṇāva ji man vaṇ chalapol jin puruṣ yāya 15
bhārapā chiva jiva thithi māyā tasyaṇi — — — tiri puruṣ
juyāva sunānaṇ ma khaṇakaṇi kothās conaṇ ||

cha hmyā dinas thya rānī-cāyā khvār cat ma kaṇāva
rājā-cān nanaṇi bho rānī-cā thanaṇ chan khvāl cava ma
kan gathya khava dhāyāva rānī-cānaṇ dhāraṇi bho 20
mahārājā-cā ji babun mebu rājāyāta kal pule māḷ. thanī
kār vayiva thu-gulī kāranas duhkh cāsyam conā dh- dhā-
raṇi thvate kha ṇāṇāva rājā-cān dhāraṇi bho rānī-cā chan
babu-ju boṇāva hiva jin nāp lāya dhāyāva rānī-cā vaṇṭva
dhāram bho babu-ju jike mahāpuruṣ cha-hma vava du 25
chalapol nāp lāya dhāraṇi nāp lā-hune dh m dhāyāva
thya rājān mahāpuruṣ nāp rāk rājān dhāraṇi bho mahā-
3* puruṣ cha su juyiva ganayā khava chi nām chu chu
nimittin ji nāp rāya dhāyā dh ṇ dhāraṇi rājā cān dhāram
bho mahārājā ji juyiva Bikramādity rājāyā jyeṣṭh pulr 30
Bikramakeśari ji dh-ṇ dhāsyam thithum thithim satyaṇi
yāṇāva saty yācakāva bīśās kha hlātaṇ ||

(thu-gū thāyas rānī-cān dhāraṇi bho babu-ju thva jita
 puruṣ yāya julo dh- guptan bonāva tayā pya hnu cyā hnu
 dasyam li ja khvār cava ma kan svayāva dhāraṇi bho
 rānī cā. chan chu duhkh jura chan khvār cava ma kan
 5 dh m nanam thana jin dhāyā khava khye thani babujuvā
 meba deśayā rājān kar kār vayiva ma birasā hatār kar
 vayiva dh-ṇi dhāyā thathyaṇi thukā ji khvār cava ma kan
 dh m kanā thana rājān dhāra ama thya rā julasā chan
 babu-ju jñāva mu mvāle dhāyāva jin mār thya yatn yāya
 10 makhā chan babu-juyāke ji nāp rācakāva dh- dhāram
 than meba dūt chuyā hayā bho mahārājā chalapol darśan
 yāya dh- mahāpuruṣ cha hma vava du dh dhīyā thana
rājān dhāraṇi jiva kṣe bonāva hiva dh dhāyāva Bikra-
makesari nāp rācakāva biram ||
 15 thanam li kha bu juva juro) thana rājān dhāram bho
 Bikramakesal chāya chu dhāva ji mahā dhamdā juro
 thani gathya yāve ṣye dh nanam thana Bikramakesalan
 dhāram bho mahārājā chalapolis chu dhamdā julo ji
 hnavane dhāva jin phako upakār vāya makhī thana rājān
 20 dhāraṇi paradesayā rājyāta bars patim kar thane mār
 āva thani din ghāt juro thva kar thanāva ma birasī hatār
 kar vayiva āva chu-ji samadhār gathya vāya māi dh
 dhāyāva Bikramakesalan dhāram bho mahārājā chāy kar
 pure pure ma mvār hatār phava ma ṣu rā rājā janm
 25 juyāva ama thya pararājān ko nyācakāva cone rā jirasā
 phunyāva chova ma jirasā butasāṇi buk anek suny dako
 munakāva śrāḍa kisi bapāyak paramīn dako munakāva
 samast śāstr āstr tīr rācakāva con b s paradesayā rājān 1
 dūt chosyam hiva || bho mahārājā ji-panis juyā vājñā
 30 vādīyā thyaṇi kar kāyakar hara hiva dh ṇi dhāraṇi ma
 birasā hatār kaya dhāram thathya nvānāva conā b-s Bikra-

makeśal du bvānāva dh-m. chimis chu kha hlāñāva conāva
 kha ham ma du huni cha panis rājā bamś khatasā. juddh
 oya mār. ji-pani kṣatriy parākram datasā hatār phaya
 āma-thya dhāyām chāy jñāya chāy biya dh-m Bikramake-
 śaran hatakāva chotam. dūt vava-pani thvate kha nēnāva 5
 li-hā vanaṃ li-hā vanāva samast br̥ttānt kanam ||

thana thva rājyā nugaras at krodh juyāva dhāram. de
 jiva kṣe dh-m deśas nāp sīm-bājan coyakāva paramān
 maṃtrī deś-katak sakale saṇy-lok sakalyem munakāva
 śastr astr samast mālako tār rācakāva kisi śada gayāva. 10
 pāyake saṇyanaṃ licakāva nighatan pi bvānāva mahā
 yuddh yāya dh-m hatār kal vava thva deśayā samīpas ma
 thyam-tole sumukam conāva deśayā samīpas thyanāva
 thva Bikramakeśan śada gayāva saṇy-lokan licakāva
 vanāva mahā yuddh yāk aneg katak mocakāva thva rājā 15
 phunāva chotam thana bhākhāyā kabul yātam. hnāpā chan
 kāyām thyam ji panita kal biya māl dh m bhāṣā yānāva
 chotam thana Bikramakeśalayāta jātrā yānāva rājagharas
 du-ta bonāva hmyā-ca kanyādān biyāva sukhā conam ||

thana pya hnu cyā hnum li rājān dhāram bho chi 20
 rāni cā sadākāraṃ chava nāp conāva kāry ma sidhu chan
 babu-juyā duḥkh kaṣṭ phene dhuno ji thava babu juyā
 duḥkh phene ma dhum ni bahukusum svānayā kāry
 vane yān vayā. ji vane dhāyāva rānin dhāram bahuku-
 sumāvati svān gana kāya suyām gamy ma du athāhā 25
 samudr gathye pār yāya phayiva athyanam chalapol
 mahāparākram thvalam bi jvā humi ri-hāṃ bi-jyāya b
 juke jike bi jyāya mār dh-m dhāsyam bidā biyāva cho-
 tam ||

thana Jambūdvīp dhāyā deś thyanam thva deśas du 30
 14* hāyiva rājījyā che kos conāva conaṃ bhū phales conā

b-s rājyam tapam hununnam khoram mahā utpāt juyāva
 thva Bikramakeśalin kautuk cāyāva dhāram bho chu
 pame-pani thva deśas chu juro chān khola dh m nanam ||
 thana misā cha hmasen dhāram thva deśayā rājyā hmyā-ca
 5 sila āva thva sik uya mu mvāva deśayā dakṣinadigas
 banas vānam tāthye thana rāksas vayāva nar vayiva deśas
 utpāt juva chān dhārasā sanān vane b s thva rākṣasan
 līnāva nayiyā bhayan deś katak jūāk dh m misān Bikra-
 makeśaliyāta kanam || thvate bṛttānt kha nenāva thva rāj-
 10 cān hneo rākṣasīnyāke kayā hayā-gū kaṣṭapād lakāman
 hnānāva tārapatr khadg kāyāva simā kos conāva svayāva
 conam ||

thana thva rāni-cā si thana haro thana dakṣinadīgas
musānas conāva mārakva karm yānāva vānam tāthū julo ||
15 thana sadāyā thyam rākṣas vayāva tava śabdan hārāva
bosya vayāva sikayā hna'one conāva gā ulīva svayāva
thva rāni-cāvā sarbāṃgi tvayāva gamgā cāmalaṇ gārāva
mācākāva svataṃ hanom jamunā cāmalaṇ gālāva syānī
thana rākṣasan naya tenāva b s thva Bikramakeśalin mahā
20 krodhan tārapatr khadgan pāraṃ || thva b s rākṣas jñānāva
cāmalaṃ ni phuṃ vānam tāthīva bisva van jula ||

thyanam hi thva Bīkramakesali rājān thva śik hma
rānī cāyā sarbāṅg toyāva gaṅgā cāmaran gārāva uthvan
māś hānvan jamunā-cāmaran gārāva syānā thana gān
25 lok puyāva cha bhūn sumukam conam ||

thana na śaṇāva rājūn socakar hiva thana mājān-pani
 cākr cikraṇi svayāva thva rāṇi tayā thāyas svar vaṇā b-s
 thva mahāpuruṣ khaṇṇīva dhīraṇ bho mahāpuruṣthalu gū
 bhay du thāyas chu dh- conā dh-ṇi nenaiṇ thana mahāpu-
 30 rusan dhīraṇ bho mahān-pani cha-paniṣ jṇam janmāṇṭar
 bhay ma dayakaṇi jṇ rākṣas mocake dhuno āva sundari

^b mṛācake phatasām. jīta biyu rā | dhār huni dh-m cho-
tam ||

thva dūt-pani choyā rājyāke vañāva dhāram bho
mahārājā atī āścary kha chatā nāñāva vayā dakṣiṇ sama-
svānas coṇ-hma mahāpuruṣ cha-hmasyen dhāra jhi-jhis 5
śatru rākṣas mocake dhuna. āva thva rānī-cā siko mṛācake
phatasā. jīta biyu rā dh-m nen huni dh-m ji-pani chosyam
hala punarbār li-sal biya mār dh-m gathya li-sal biya
dh-m bimati yāsyam li thana rājā tvam ras tīyāva biya
makhā kāva dh-m haṣamān yāsyam li-sal kan vanam || 10
thana thva mahāpurusan rānī-cā mṛācakam tayāva nānā
ānand kha hlāsyam coṇāva hanom jamunā-cāmar gārāva
syānam tayā b-s mātān pani vayāva li-sal kasyam dhāram
bho mahāpuruṣ kā-hune dh-m rājān ājñā data dh m
dhāyāva thva mahāpurusan gaṅgā-cāmalan gārāva mṛāca- 15
kam taram thva b-s aneg lok vayāva jātā yānāva deś
du-ta yānāva ānandan rānī cā byabahār yānāva sukhan
coṇ julo ||

thvana li pya hnu cyā hnu lva thva Bikramakeśalin
dhāram bho chi tiri cha mṛtyu juva-hma punajam yāya 20
dhuno āva ji babu-juvā kāry vayā bahukusum svānayā
upadeśanā ni vane dhāyāva rānī-cān dhāram bho puruṣ
thathim-hmā prānadātā puruṣ jin gathya tol te chin tor-te
ajogy chin tor te jurasā hnāpāyā thyam ji prān li kā-huni
dh m khoyāva bimati yātā thana rājān dhāram bho 25
rānī-cā ama thya rā julasā ri-hā vaye b s ji vayāva ji gū
rājve bonāva yane makhā dhāsyam bodh yānāva tāthāva
bahukusum svānayā upadeśanā vanam ||

thana mahā durg banāmtar thyanāva samudr ruva thva
samudrayā itā thitā amit ma du thana kātāpād-lakām 30
kāyāva hnānāva samudr itā svasyam boṣya vañāva itās

jut vanam thana bahukusum svānayā thāy ujh īnas thyanam
 thana ujhānan pi-hā vayāva Bahukusumābatin dhāram bho
 mahāpuruṣ chī su juyiva chāy thana | vayā bho mānuṣy 1
 atī āścary gathva vayā sunān bonāva hara cha su khava
 5 ganam vayā dh- dhāram thva rājān dhāram bho sundarī
 ne-hune ji rā jurasā Jambūdvīpayā Bīkramādīt rājāyā kāy
 thukā ji camā jun hat yānāva bahukusum svān kāl vayā
 dh m dhāyāva Bahukusumābatin dhāram bho rājā-cā
 bahukusum svān ji thukā dhāyāva svān nī phol yava
 10 dh-m biyāva dhāram bho mānuṣy huni huni dh m dhāram
 thana rāksasayā thāy thva ujhānas Indrayā rāksasan piya-
 kāva tīla ji dhālasā apasarā thukā dh m dhāyāva rājā cān
 dhāram bho Kusumābatī ji kalāt ma du chiva jiva bibāhār
 yīya nuyo dhāyāva Bahukusumābatin atī harṣamān yānāva
 15 hnerā Kusumābatin dhāram ama thya lā julasā bisvās bi
 huni dh m dhāyāva thithum bisvās biyāva nī hma mahā
 sukhan kriḍā yānāva conam ||

cha hnuyā dinas thva rāksasan nanam bho Kusumābatī
 thanivā rītris manuṣy na vava su vala dh m nanam
 20 kusumābatin dhāram bho ajī ju thithumu athīhī samudr
 pār yānam su vaviva sunum mā khate dh m kusumābatin
 dhāram bho rājā thva rāksasan mānuṣyayā na vava dh m
 soi jiva chi-ji bisva vane nuyo dh m Kusumābatin rājāvāta
 dhāram thvate samadhīr vānāva nī hman bisva vanāva
 25 samudr thitā thyanakāva durgībhānam vava b s hnāpāyā
 rānī rū manāva rājā Kusumābatī sahīt rānī cāyā che vanā
 thva rānī cīn rājāyā carapakamalas bhok puyava bonāva
 vanaṇ || aneg pīn pakavān hnepī cyākāva ādar vānāva
 hnāpāṇ sambhāṣṇ yānāva conam ||
 30 thana pya hnu cyā hnu hiva rājīn dhāram tā dato ji
 babu juvā jvā vavā ji babu ju gathva con khe dh m rānī-

cāyāke belā phonā thva rīnī cān dhāram bho prabhu
 prānadātā ji sik-hma mādēaku hma chalapol bi jyātanāva
 ji ma bonāva chīy dh m sva-hmam nāpam vanam aneg
 bastu bhīv jvanāva sva hma nāp vanam ||

thvana ri mahī nagar cha guli thyanāva hnāpāyā kha 5
 ru-manāva thva desas sva hmam du hī vanāva hnāpāyā
 kalāt ru manāva kalātayā ches du hā vanāva bicār yātām
 hanam kalātām bicār yātām bho puruṣ bi jvāya dhuna rā
 bi jvā hune dh m li cāyakāva caranakamalas bhok puyāva
 tale thā hā bi jvācakāva nānā upabhog yacakāva ānandan 10
 conam ||

thnam li pya hnu cyā hnu liva thva rājān dhāram
 bho chi strī ji thathya cone ma ſuto babu juyā uddeśanī
 vayā āva ji babu ju gathya con khye dh m dhāsyam bela
 kāyāva vane tenā b s rīnīn dhāram bho prabhu svāmī 15
 chalapolayā bīśvāsān ji conā ji napam bonam yane mīl
 dh dhāsyam pva hmam nāpam vanam thana ras vavā b s
 Bhojapuri dhāyā desas thyanāva hnāpāva kalat lu manāva
 thva desas du hā vanāva kalātavā che du hā vanāva dhī-
 ram bho chi strī chu yānā dhāsyam bicār yānāva ānandan 20
 sukhan conī b s thva Bīkramakesari rājān dhāram bho
 chi priy ji thathya cone ma khato babu ju gathe con khye
 dh dhāsyam vap dīnā b s rīnī cīn dhāram bho prabhu
 svāmī ji jibavī nāth chalapol bi jyāsyam li ji gana vane gana
 cone dhāsyam samast dravy sahit yīnāva dhāram bho priy 25
 bhu svāmī chalapolavā bīśvāsān ji conā ji nāpam vavā
 dh dhāsyam nā hmam nāpam vanam

thana ras bīs vavata gvasār yānāva nā hmam munāva
 conī b s rājīn dhāram bho chi kalāt priy āva chi jis thūhī
 bīśvāsān ekasatīrām yīnāva vaye dhuna āva gramam gu gu 30
 thīsam ma juyā kīle julasī ji mpty julasī thva gamgī cā-

malan gārāva mṛācake jīva dhāsyam kalāt-panita kanam
jamunā-cāmalan gārasā mṛāk-hma sik mahā mahā bhay
datasā thva kāṣṭapād-lakāman hñānāva bosye vane jīva
dh-m samast kanāva talam ||

- 5 thvayāṃ satī ṣu-nu nā-hmam vanā b-s kijāva bhākhā
yānam tāthā thāyas dvakās thyanāva kijā nāp rātam thana
kijāva nāp coñāva dhāram bho chi dāju chan babu-juyā
bahukusum svānayā kāry on ma su kham pil bhot kham
sval jula pil-bhot gva-hma jvanāva bi-joyānā dh-m dhāyāva
10 neñāva dājun dhāram bho kijā-ju jin rā julasā babu juyā
kāry vayā khava dhāyam teva ma ṣu dhāyam teva chan
gathye khava dhāyāva jī thva khan rā dh | dhāsyam nānā 1
prakārayā svān kenam thana dājun lāpā dāvāva hnelam
gathum-gu āscary are kijā āmo bahukusum svān ma ṣu
15 thva khan rā bahukusum svān ma su thva khan rā ba-
hukusum svān dhāvā gū pratvakṣanam kenam | thana kijān
bhārapā gathum gū āscary āva jin chu khvālan babuvā khvāl
svaya dhāsyam amdor vāsvaṃ conam || thana kijān pāp
ātmā jāyarpāva bhārapā thanivā rātris hned tsāpuris dāju
20 syānāva thva svān kāvāva che vane babu juvāke jas kāva
prasād kāva bhārapam jāgatt vāñam conāva rātri juvāva
dājuvā hned vara pil-bhot panī pva-hmasavāṃ hned vava
b-s jamadaran suyāva dāju svāk julo thana cā hmasam ba-
hukusum svān jvanāva besva vanam |
- 25 thana na sanāva rāni-cā cha hmasen var tā bho rāni-
panī da-hune hune dh m thanāva soranāsyam purus sik
svayāva mahā bilāp yātum thana Kusumābatin dhāram
āsyā āsyā khoṇa ma tele jbi-jhīs upāy ma du rā dhāsyam
gungā-cāmālan gārāva mṛācake jīva dhāsyam gungā-cāma-
30 lan gārāva mṛācakāva conam thana mīlako sambhāsanā
yāñāva thananam gaman yāk || bāsanaṃ bās vayāva thva
rājy thyanakāva rājyā prajāyā paramānayā samast lok

muñāva la svar varaṇi thana mahā jātrā yāñāva thava
rājy du-hā vañāva babu-juyā caranas sebā yāñāva conaṇ
thana babu-jun dhāraṇi. dhany dhany Bikramakeśal. bahu-
kusum svān kār vane dh-ṇi aṇḍikār yāk-hma thavata
kalāt khaṇi kār vanaṇi dhany dhany cha dh-ṇi hātaṇi 5
thana Bikramakeśal mahā dukkhan conaṇ ||

thana li babun kijā-hmavāta dhany prasād bilam. bho
Bikramakeśal chan kijān bahukusum svān hayāva ji
udhār yāto chan ji kāry vañ ma su chan thavata kalāt
vana ji putr dhāva kijā-hma thiṇṇ ma du dh-ṇi dhāyāva 10
Bikramakeśal dukkhan conaṇ kijā-hma rājā yāya dhās-
6^o tunu Bikramakeśarin dhāraṇi are | nirṇay ma du babu-ju
kijān hayā svān sunān hala thathiṇi gū mahā dukkh
siyāva mahā samudrayā itās vanāva rāksasayāke kāyāva
jin kenā thana kijān dhāra bho chu dāju chan babu-juyā 15
upadeś bahukusum svān kār vañ ma su khaṇi pīl bhot
khaṇi mār jula dhāyāva jin thva svān ma khu rā bahuku-
sum svān dh- jin kenā thana kijāyā khvār cava ma kaṇ-
syam conāva hanāmtaras rātriya samavas ja syānāva jin
havā bahukusum svān jvanāva cānaṇi bisye valaṇi || thana 20
jin kalāt-panṭa samyabani-maṇṭr svanāva tayā du thva
maṇṭran ji mṇācakāva jib uddhār yānāva ji ri-hā vayā
āva kijān hayā svān ra chivā ran hayā sukhuri svān jin
rā jurasā mā tapam hvac phānam hayā chalaporan
thvayāva śarīras yako chuva dh-ṇi babu juyāta dhāram 25

thana babu hma rājā atī kautuk cāyāva dhāraṇi ga-
thup-gū āścary-kha hlāto sikhma gathya mṇānaṇi vayā
svān cha phol mahā dullabhā mā tapani hayā dh-ṇi ji
heyake tenā rā dh-m dhālaṇi thana Bikramakeśalinam
dhālam bho babu-ju phatasā gathya khava ma phatasā 30
thva rūjyan pi tināva chova thana babunaṇi dhālaṇi ale

jyeṣṭh putr Bīkramakeśali phatasā thva rājya chanata dhālam
ma phatasā dhikkār dhālam

thana Bīkramakeśali rājānam kebaly Kusumābatī bonīva
toyu gān puyāva tayāva lu catākan dāyāva thana babu-jum
5 camī-jum kijā-jum bonāva dhālam bho babu-ju dhāsyam
toyu gā ulāva kenam thana dibyasugamdh pusp toyisya
hojakāva kenam ya-tole thvayāva ānandan chuk julo
thana babu rājānam dhālam bho putr dhany dhany cha-
thum putr ma du khava āvanam iyā rājyam dhanam
10 bastubhāb dayāva cokvam chanata julo dh- dhāsyam
Bīkramakeśali rājā sālāva mahā sukhan conam Padmake| 1
śali kijā ju duḥkhanam conam ||

bho rājā Bhojadeb ne hune thathina parākram thulasā
thva simhāsanas cha cone teva dh m putrikā cha hma bosva
15 vanaṁ || 4 ||

IV

punarbār putrikān dhālam bho rājā Bhojadeb nao

Bīkramādityayā kāv Padmakesali nām rājaputranam
babu juyāke bimati vāk bho babu ju chalapolasven āmo
20 kha tyā chiya teva khayakam tyā chitasā satvabāci juro
ma khayakam tvā chitasī mahā pāpan puniva dh m kāyan
babu-juyāta hītam || thana hānānam kha ma nvanāva thva
rājī cān bhārapā āva thana conāva chāy dh m deśīmtar
vanam ||

25 tā-kālam deśīmtar juyāva cha hnuvā dinas thva rājā-
cān bhārapī āva ju babu jun uthyanam kha tyā chuk rā
ma chik rā kha dh-m thava rājyas ā-āṣā vayāva thava
babu-juyā caritr sol vanaṁ thana banīyāyā prasādas conam

yīya dh m dhāyava jī ghalasal sarbasam cha panita lava
hlayam tayā mṛ khu lā thathim gu pahal julanyāva jī
sarbasam phuyva julo dh m mahā duhkhanam conam ||

- thva b s lithu hmanam dhalam ava chi jī thathya cone
5 ma khuto dhakāva rajasabhās vanāva phe rat vane dh
dhasyam rajasabhā vanyva paragamuyā hnevane vanāva
hlatam bho chi sabhāpati sabhālok jūmis kha nyasya
bījya huni dh bumatī yatim bho sabhālok thanyī rātris
jī puruṣ hnehuṣā pāl tham su tha hnapam jī kāy l hval
10 buyakāva sa chenya va thyanam tathava lamkha kal vanyā
li hām vayāva svayānam kay sinīva conam thva jī kāy
syīta mebanam ma khu hnehuṣ syāk miscay khava
thvayī bicīr yīya māl dh m dhālam thvate thvayā kha
nyanyva cha bhūn tayīva hano hnehu hma bonāva
15 namam ay misījan thva moca chan svanī khava lā
gathyā khava dh dhīyīva thva misān dhalam bho chi
pame sabhālok panī thva mocī jūnam svāna dātasa | debī- 18
nam dhārmanam siva jī mocīnam vya mocī ma khu lā
ov i mocīnam jī mocī mṛ khu lā dh vyava cha digas conam ||
20 thvanam li lithu hmi bonāva sabhanam dhālam ay
misījan jī prāsen tyī chiya dhuna dh m hātam va cha
panī kha nane dhuna chan chīlas i nibastran conava thva
sabhā sva cākar ule chīlasā chan kha khava julo ma
chīlasī chan kha ma khu dhāyīva thva misānam dhālam
25 vathyā julasīm chīlī khe dhāsyam conam hnam thva
misī cha bhūn tayīva hnehu hma bonāva sabhānam dhā-
lam bho misījan chūmi kha tvā chiya dhuno cha nibast
vīhīva thva sūbhī sva cīkal ule chīlasī cha tyāk ma
chīlasī cha buk dhīvāva chān lithun chālī dh m dhīvava
30 namam thva b s hnehu hmanam dhālam bho sabhālok

pīl yāya amṛ thya jukva data lā mebatā ma du lā phāt
 ile cikan bāle ghat vāle lamkhas dune ma du lā || āmo-
 guli jukva yāya māl dh- dhālasā yathyanam mṛ chālā
 yathya vī-hune dh m dhālam thana lithu bonāva sabhānam
 dhālam bho mīsa-jan chan chālasā āva telo dh- dhāyāva 5
 thva mīsān gā lan janī tol tāva patāsiyā cot sāle ten b s
 sabhālokan hātām bho pāpīṣṭ nīlajyā mīsā chan lajyā mu
 mvāl lī chan patāsi toya ma te chan saty svaya dhuna
 cham kha ma khu kha julo chan adharm julo dh m
 hānyāva banīyā bonyāva hātām ay banīyā āma lajyā ma 10
 du mīsā asaty kha hlak mīsā chinam pī tinam choya māl
 dh m hānyāva pī tinam chok julo ||

thva b s banīyāyā ches con hma saṃnyāsīnam sabhās
 vanyāva babu juya hnevane conyāva dhālam bho chi
 babu-ju chalapolasen satyanam tyā chik dhany dhany 15
 babu ju thva banīyāyā lithu hmṛ kalātayā levalanam hnu-
 yāva syāk khava thatum hma pāpīṣṭ mīsā āmo thava
 dokh yānyāva hnethuyata pāl yāk hma āmo ay babu ju
 chalapolasyen jī siva lā ma siva lā jī juyī chalapolayā
 18^b putr Padmakeśalī thukā jīnam chalapolayā caritr sol | 20
 vayā dh m dhāyāva babunam kāyayā khvāl svayāva rājā
 Bīkramādity harṣamān yānāva conam thvanam lī banī-
 yānam hnethu hma kalāt jvanyāva thava che vanam thva
 rājānam thava putr Padmakesalī thava che bonyāva
 sukhanam conam || 25

thatu hma rājāya sūbhasanas cha dane ma teva dh m
 putrikā cha hma bosye vanam || 5 ||

V

punarbār putrikā cha hmasen dhālam bho Bhojadb
 rājā jī kha ne hune dh m dhālam

30

thana cha gulī nagar dāva thva nagalayā nām Simanta-
 kapurī dhāyā (thva deśayā rājā Ratnaketu thvayā kalā-
 tayā nām Madanābatī thvayā putr ma dāyāva manas
 duhkh juyāva likhīsake nenāva mahādeb tvam pūjā
 5 yātam thathyanam mocā ma du cha hnuyā dīnas) thva
 deśayā oya malī cha hma du thva malin rājāyāke bimati
 yāk bho mahārājā chi jis ujhānas svān šuro gathya yāya
 mār dh m dhāyāva rājān dhāram bho malī chan bicār
 yāva rātasā cham yathya yāva dh m cholapāva chotam
 10 thva malim taman vanam khanāva rājā hnirāva conam ||
 thana rātri juyāva rājān mamtrivā hnaone dhālam bho
 Buddhībar mamtri thani ji chi ni hmam vanāva malim
 gathye conam khe sol vane nuyo dh m dhāyāva mamtriva
 rājāva ni hma vanam thana ti jak svayā b s thva malnam
 15 khu vara ham tyanāva barā kāyāva hnānīva rājāva
 nugaras kayāva mṛtyu juram thva malin hvāna vavāva
 soranāsvam thva rājā sīk khanāva thva malī bisva vanam
 thva mamtrinam thva malim sar tāva bodh yātam bho
 malim chan suyā hnavane dhāva ma te āva chu vāva
 20 chan rāhūtam vane māva-hma chan doṣ ma su vavā
 dosanam vanam āva cha thanim nisyam rājā yāva dh m
 hānāva sīk hma rājā anam tu thunam tāthāva thva malim
 thva che bonam havāva rānīyāke vanāva rānī hātam
 bho rānī chalapol rānī juva yalasā ji bacan nava dh m
 25 hātam || chi-jis rājā julasā hmege | sīto thana malivāta 19
 dhāva kha sakaleṃ mamtrinam rānī kanam bho mahārānī
 jinam chalapolayāta svān dayakam tayā thva svān šura
 dhāyāva rājīnam dhāla chan lātasā syāva dh-m cholapīva
 chotam thana rājānam li bonam yanyāva sol bi jyāta
 30 thva malinam khu bhīlapāva balānam kavakāva syāto ||
 āva thva malim rājā yāva māl dh-m rānī hātam rānīnam

ājñā dayakalam bho maṃtri chin gathya bhin athya yāva
 dh m dhāyāva maṃtrinam dhālam chīn dhālasā rājye laṣa-
 lape nimittam thva kāry yānyā dh dhāyāva thva maṃtri
 kothās surāva lala sunuṃ juya cone ma dayakam talam ||

thathya la chi ni rā sva rā pi lī cyā lā vanyāva prajā 5
 munyāva bimati yātam || bho maṃtris ne ji panis rājā nāp
 lāva gathya ma dato chān chu julo ji panis sukh dukkh
 hlāya thās ma du dh m prajā lok nvāk thana maṃtrinam
 prajā lok hātam bho prajā lok-pani nya hune chi jis rājā
 julasā ma chin pi hī ma bi jvāk āva din svayāva juko 10
 pi hām bi jyāyava dh m bodhi yānam chotam thana cha
 hnuyā dinas din svayāva prajā munakāva pasthān dya-
 kalam || thana grāmayā paramān tos nām kānyāva thvayā
 nām thva thva dh m maṃtrinam samastam senāva tava ||
 thana lokan dhālam thva rājā julasā malim thya con dh- 15
 thithum nvātam guli chinam malim khava dhātam guli
 chinam malim ma khu rājā khava dhālam thathya prajā
 nvānyā co com thva malinanam tā kīlam rājy yāk julo ||

cha hnuyā dinas thva malinam dhāram bho maṃtri
 chan ji gathya sibā ma dhāyām dh m dhāram chan jita 20
 sivā dharasā ji rājyes cova śivā ma dhālasā ji rājyes cone
 ma du dh m pi tināva chotam thana maṃtri mahādukkha-
 nam vanaṃ thana samudrayā tīras tīlam tīram vanyāva
 tava samudras atī bhūn camp svān na svāk khanyāva thva
 maṃtrin kāyāva svān cha phol jvanyāva punarbār ji 25
 maṃtri juya dh-m rājāyāke du talam thva svān kāyāva
 19^b rājānam dhāyā gathumna āscary svān dh bhālapāva
 thamanam chutam || chus tunum thva rājā taruni juyam
 vava thana rāninaṃ dhālam bho rājās chalapol thathumna
 taruni julo ji thathumna jithi ji julasām chalapol thvam 30
 cone chalapolan chunya guli svān jīlam kāyakal chova

dh-m rājāyā hnevane dhālam thana rājānam mamtrī
bonakal chotam || thva rājānam mamtrīyāta dhālam bho
mamtrī chan hayā-thimna svān kāsyam haya māl dh-m
dhīyāva mahā dukkhan svān kāl vanva julo ||

- 5 svān kāl vanyā b-s mamtrīnam dhālam gathuna kautuk
āścary thaman yānyā rājīnam thavata cel yāk gathim gu
dukkhayā mahimā dh- dhāsvam vanvā b s parbat cha guli
lulam thva parbatayā samīpas dahan cha guli dasyam
con thva dahas Mahādeb cha hma dasyam con thvayā
10 hnevane nan jyānyā trisūl cha guli dasyam con thva
trisūlas thva malim thva thya thamanam thasal pāsyam
con pāthim trisūl cāvakam con gu thva mamtrīnam
khanvīva mamtrī kautuk cālam thva malim gathya
thana vala bhīlapīva svāsvam conam || thva b s ākāśan
15 sal tūva haya bho mamtrī ji kha neva dh m dhālam bho
chu chu kal panu su juviva dh m nvanam thana Mahā-
deban up dhīlam bho mamtrī ji lā julasā Mahādeb thukā
cha chiv vayā jin cha kane nava āmo mahim jike tapasvā
vānvāvi phalanam thu guli lokas rājī jula rājā stri bhog
20 vīto chan vānvīnam rājī jula ma khu cha h hā vānvā
thva mdivāta svā dhāva thva b s cha mānv vānvam
tūva dh m ājūti davaku gu nēnvāva thva mamtrīnam
khava bhīlapīva h hā vavāva camp svān cha phol jva-
nvāva valam ||
25 thana che thvānvāva thva rājūvāke vanyāva rājā tva
nīp līnvāva dhālam bho rājīs jnam vānvā rājā ma khu
kham dh m thva dahas con kha samastam kanyāva rājī 2
pradamsinī vānvāva bhok puyāva prārthana yānyāva svān
cha phol du talam || thana thva rājīnam dhālam bho
30 mamtrī gathya cha hnāpā chan rājves citi yānyā athvam
yāsvam cova dh m dhālam ||

bho rājā Bhojadeb nya-hune thathimna rājāyā hatālas
phunyaṃ con-hma rājāyā simhāsanas cha dane ma te
dh-m dhāyāva putrikā cha-hma bosya vanam || 6 ||

VI

punarbār putrikā cha-hmanam dhālam bho rājā Bho- 5
jadeb ji kha ma namsyam simhāsanas dane ma te

cha guli nagaras Bikramādity rājāyā kalāt ni-hma du
thyāk-hma cha lavatini cha hma thana cha hnuyā dīnas
lavatīnīnanam rājāvāke chonyāva dhālam bho rājā ne
hune chalapolas rānīnam chalapolayāke vāsai yāvino 10
dh-m chonyāva thva rājā tam cāyāva thva rānī cā pi
tūyāva chotam thva rānī cānam dhālam Hari Hari jin
yānyā aparādh chunu ma du āva ji gana vane gana conya
dh m ana vane he ma sīyāva thva mamtriyāke vanyāva
khoyāva conam thana mamtrīnam dhālam bho rānī chala- 15
pol che li hām bi jyāya mī te jike bi jyā huni dh m dhāyāva
du bonyāva talam thana mantrīnam dhāram bho mām ale
strī cha-panīsenam thva rānī du dh- suvā hnevane kane
ma te dh m hītīm bhunaka nake tvampke yāva dh m
hānyāva talam || 20

thvanam li pi lā cyā lā dasyam li kobivā natuvā
pyākhun huvakal vava thva rājānam natuvā pyākhun
huvā hma misā khanyāva birah cīsvam ma chin julo
thana thva rājānam mamtrī hānvā bho mamtrī kha chātā
gathva yāva natubā misā jan khanyāva vavāke atī man 25
van thva misā nāp lācake māl dh m dhāyāva thana
mamtrīnam dhālam bho mahārājā āmo khaś saṃdeh
kāśya mu mvāva chalapolavā sebak ma khu lā ji jin nāp
lācake makhā dh m dhāyāva bodh biyāva talam tha thva
matri che vāyāva thava kalāt Kamarābatī sal tāva dhālam || 30

bho chī Kamarābatī āmo rānī bhinaka samār yācakāva
 tiva bhūṃ gu bastran tīyakāva tiva juju bi-jyāyīva dh-
 hānyam tī|thāva thamam rājāsake vanam || thana mantri- 20
 nam rājāsake dhālam bho mahārājā thaniyā rātris chala-
 5 pol ji che bi-jyā-hum dh- dhāyāva rājā harṣamān juyāva
 conam ||

thana thva mantri thava che li-hā vayāva dhīlam bho
 rānī thaniyā rātris juju bi-jyāyī du-hā bi-jyātanyās chunu
 dhāya mī te vasapolan dhayā thya conyāva kriḍā mālako
 10 yācāva chova jujunam hlāko kha lu-manakāva tiva lipatas
 jabāp biya mīl hānam tāthāva rājāsake vanyāva dhālam ||
 bho mahārājā mata cyāya dhāya ma teva thva nyālā pu
 cāyīva jū mālako bodh yānāva taya dhuna kothās bi
 jānāva mālako ratī kriḍā yānāva li-hā bi-jyā-hum dh m
 15 mī hmayāta kha senāva rājā bonam vanyāva nāp lācakāva
 bilam thva-pani mī-hmam nānā prakāran ratī kriḍā yān-
 yāva rījā tvaṃ li hā bi jyāk julo || thana mantrin sam-
 batsarādīn nīkṣetr tithi bār cosvam tava julo ||

thana ji rā dasyam li garbhas dāva hma rājā jāt julam ||
 20 mahā suṃdar juvam lakṣananam samyukt juvam jāt
 julam || thana rājī-cāyā khvāl khanyāva thva mantri
 harṣamān julam thanam nāmakaran yāvata jotik muna-
 kāva dhīlam bho jotik panī thva ji chay cāvā nāmakaran
 vā hune thvayā sāstras chu con u guli nām chūva dh
 25 mantrinam dhālam thana jotik-panisen svayāva thvayī
 nām Bīkramakeśalī dhāya dhūlasā rājyā kāy ma kha
 dh-ṃ rājyā bhayanam jūnāva thva jotik thithi khvāl
 svayāva conam thva-pani thithi khvāl svayāva con
 khanyāva mantrinam dhīlam bho jotik cha-pani chāy
 30 jūnā rījīnam dard yātasīm ji thukā yāyūva dh m
 dhāyāva thva jotik-panisen Bīkramakeśalī dh- nām chu-

tam thvanam li annaprāsam yākalam thanam li ākhal
senakal chotam mārābidyā senyāva śāstrābidyā sena
thvanam li budhān syanam talam ||

thanam li lyāca-hma juyāva valam thana rājīnam
mantrīyā hnevane dhālam bho mantri chan chay jike gu 5
11• be|lasam bonyāva ma haya chīn bonāva ma hāyā bonam
haya mīl dh m rājānam dhīlam thana mantrinam dhālam
bho mahārājā chalapolayā sebak ji ma khu lī jin dīn
bhīn khu hnu bonam hāyā dh m mamtrinam dhālam
thana dīn bhīn khunu Bikramakesali bonam yanyāva 10
rājī nāp lācakāva bīlam thva Bikramakesali khanyāva
rājī atī kautuk cāsyam conam rājīnam nanam bho mantri
thvayā nām chu dh nenam thana mantrinam dhālam bho
rājā thvayā nām Bikramakesali dh m khanyāva rājānam
bhālapī gathumna kautuk ji nāmas ko kāyāva chunam 15
tala dh m rājā kautuk cāsyam conam || thana rājīnam
dhīlam bho Bikramakesali cha jike hūthan vāya mīr
dh m dhāyāva prasād bīyāva chotam thu ku hnu nīsyam
hūthanam vāva julo

cha hnuyī dinas thva Bikramakesali dhīlam bho 20
Bikramakesali ji ma vām tole cha vane ma te dh hānyāva
talam thana dīnaya sva pāhar vānam thathyānam rājā
pi hā ma va thana mantri ās bunyāva sol vāva bho Bīkra-
makeśali chān che ma vāyā dh dhāyāva Bikramakesali
nam dhīram bho aja-ju rājāyā hukam ma du dhakīva 25
ji ma vāyā dh m dhāyāva chotam thana rātrīyā samay
juyāva thanam con thana rātrīyā cha pahal vān b s pū-
rādisās rākṣasīnī khova sabd vāva || thva khāva śal
tāyāva rājīnam sal tāva haya bho dubārī thana su du
āmakan su kholo svāva dh m dhāyāva thva Bikramake- 30
salīnam dhālam bho rājā jin sol vane dh m dhāyāva

vanam thana koś chi dhāle vanyāva li-hā vayāva u
 thāyasam conam punarbār hanom paścimasam khova sal
 tāyāva hanam rājānam sal-tī thana su du dh-m dhāyāva
 Bikramakeśalinam dhālam bho mahārājā jva nāp sol
 5 vane makhā dh m vanam li-hāyāva u thāyasam conam
 punarbār uttarasam khova thva sabd tāyāva rājānam
 sal-tāva Bikramakeśalin ji du khe dhāyāva sol vanam
 li-hāyāva u thāyasam conam punarbār hanom dakṣinasam
 khova sa|r tāyāva rājānam sar tā thana su du dh m 21
 10 nenam Bikramakeśalinam ji du khe dh- dhāyāva rājā
 tam cāyāva dhālam chu Bikramakeśali rātriyā pya pahal
 vana chu li-salam haya ma phu dh m dhāyāva Bikra-
 makeśali duḥkḥ tāsya conāva khu hnu hnas hnuyā la
 cha hnunam thyanakam vanam ||

15 thana ban cha guli luva banavā duvane atin tā hāva
 simā chi mū dasvam con thva simās sik hma cha hma
 khāsvam tavā du thva simāvā kos rākṣasini cha hma
 khosvam con thva khanvāva Bikramakesalinam dhālam
 bho chu cha su juyava chiv khovīva convī dh m dhāyāva
 20 rākṣasiniṇanam dhālam thva sik khāsvam tavā hmi ji
 prabhu juyāva thva ko kāvāva hiva jin m līcake dhāyāva
 Bikramakeśalinam ko kāvāva bilam thana Bikramake-
 śalivā tuti lāhī si tolenom thva rākṣasiniṇanam sik hma vī
 lī cat cat phuvāva rākṣasini bhālapāva Bikramakeśalin
 25 khirgan pīlāva jva tuti līk jva tuti pet nanvāva vanam
 thva rākṣasini jva tuti ma dāvakāva busva vanam ||

thva tuti con pīyal cha pī kāyāva li hī valam thvayā
 vā khu-hnu rājivā sabhīs con vanam thana rājānam
 ānam bho Bikramakeśali hmagu su khola dhīs tunum
 30 jayukhas tavā pīyal pī kāvāva rājivā hnevane tayāva
 bilam thva pīyal khanyāva rājī atī kautuk cālam bho

Bikramakeśali thva pāyal gana kāyāva hayā dh-m dhā-
yāva Bikramakeśalin samast br̥ttānt-kha kanāva hnugo
rāḥṣasiniṇaṃ phesyaṃ tātthu pāyal dh-m kāyāva thava
che li hā vanam || thvanam li thva pāyal rājānaṃ rava-
tinīyāta bilam than ravatiniṇanam dhāraṃ bho mahārājā 5
thva pāyal gathimna br̥stuk thva pāyal cha pā du thāyas
ni pām dayāva ni pānam hnāya māl dh-m dhāyāva
rājānaṃ Bikramakeśali honakal chotam ||

thana Bikramakeśali mantri ni-hma vanyāva dhālam
2* bho mahārājā chu ājñā davakā dh-m neṇnam thana 10
rājānaṃ dhālam bho Bikramakeśali thva pāyalayā joli
biya māl dh-m dhālam thana mantrinam dhālam bho
rājā ji kha nasya bi-jyā huni jin m̐ kamsyam tayā thva
Bikramakesali chalapolayā kāv thukā gathya dhārasā
chalapolasen natuvā pyākhun huyakā khunu thva natuvā 15
khanyāva chalapol bilah juva thva b s ji hnevane ājñā
prasann juva thva natubānī jita biya dh-m dhāyāva jin
rānī hayāva chalapol nāp lācakāva biyā thva patras
coṣyam t̐yā du svasva bi jyā huni dh km dhāyāva br̥ttānt
kha sakale kanāva thva chalapolayā putr kāsyam bi jyā- 20
huni dh- dhāyāva thva Bikramakeśali rājā cā lava hlānyāva
bilam || thana rājānam mantriya hnevane dhālam bho
mantri dhany dhany mantri chan jit bamś ma du bamś
dayakala āvam li thva rājyam dhanasampatti dayāva col
chanata kīva ji bhāgvanam bamś dato dhāyāva Bikrama- 25
keśalinam dhālam bho bāju thva pāyalayā kāry ji vane
julo chalapolasven saty juho yāya māl dh-m dhāyāva
bājuyā pālī ni pām bhok puyāva vanam thana kāy Bikra-
makeśali vanyāva rājā khotāva conam ||

thanam li rājā-cā tāvine vanyāva mahā tava-dhany ban 30
cha-guli pulāva vanya b s tava dhany rājv cha guli thya-
nam thva desavā rājāyā ekaputri cha-hma du thva eka-

putrī Kṛṣṇābatinam sadānam Mahādeb caitr bhalād pūjā
 yāsyam con thva rāninam āsi-khā yānyā thva Bīkra-
 makeśali purus lāva mā dh m din-pratī sībā yāk cha
 hnuyā dīnas rātris sapanas kenam || thana rānī cānam
 5 thava māmavā hnevane dhālam bho mām-ju jnam Ma-
 hādeb caitr pūjā yānyā āva jita bal prasād bila thani
 thva desas valasā su deśi paradeśi vava hma bho mām-ju
 jva vava bibahār yāya mīl dh m māmavā hnevane
 dhāyāva thva kha sakale māmanam babu-juvā hnevane
 10 dhālam babunam thva purus svacakal chotam ||

thana māl juyā b-s pa[salayā phales con hma khanyāva 22⁺
 rājāyā dūtanam dhālam bho mahāpuruṣ ji su juviva
 khava thya jita kane māl dh anek prakāranam nenam ||
 thana thva rājā cānam dhālam ji lā julasā Bīkramakeśali
 15 dh-m kanyāva thva dūt vava hma rājāvāke bonam yanyāva
 dūt vava hmanam dhālam bho Bīkramakesali dhāvā hma
 thva haya dhuna kāsva bi jyā huni dh m nāpa lācakāva
 bilam || thana rājānam dhālam bho Bīkramakesali āva
 chin ji hmvā cava bibahār vāva dh m dhālam thva Bīkra
 20 makeśalinam dhālam bho rājā ji bibahār vāt vayā ma khu
 ji bājuyā kāry vavā gathva bibahār vāva dh m dhāyāva
 rājānam dhālam bho Bīkramakesali thana kanyā juko
 dān kā hune dh m dhāyāva balanam kanyā dān biva julo
 thana u kvathās juko denvāva misāyā kha karm juko ma
 25 vāk pe hnu evā hnu dasyam li thva rājā cānam belā
 phonyā bho bāju ji vayā kāry ma sidhu ni ji vane telo
 belā bi-hune dh m belā phonyāva babu juvā kāry vanam ||
 thana durg pāthas thyanyāva atinam tā-hāva simī cha
 mā dasyam con thva simāyā kos cā yināva conam thva
 30 simās con jhamgalayī che dava thva jhamgalayā kāy
 pya-hma dava thva mocā to pe hma pe khem caturdha-

thvanam̐ li thva manuṣyanam thva jhaṅgal-panike belā
 kāyāva manan bhālapā gana rākṣasini con ana thyanē
 mā dh m bhālapāva vanā b s rākṣasiniyā thāyas thyanāva
 conam thana rākṣasini simā-cos khoyāva con khanāva
 5 hatāsanam vanāva khaḍḡan pālāva pāyal kayāva thva
 rākṣasini hālāva ākāśas bosya vanam̐ || thva pāyal jvanāva
 Bīkramakesari li-hā valam ||

thva Bīkramakeśalin hanam̐ bhālapā thamam bībhār
 yānam tātthā rānī cāyā thāyas thyanē māl dh m dhāsyam
 10 vanā b s rānī-cāyā deś thyanāva conam thva desas u|tpāt 2.
 juva kha nanāva prajā-lok panike nenam bho prajā lok
 thva deśas chu julo dh m nanāva prajā-lokan dhālam̐
 khava khe chalapol nanānam ma bi jyānāva rānī cā m
 misya vane ten thathyam̐ thukā utpād julo dh dhāva gu
 15 kha nenāva hatāsanam vanāva āsya āsya dh dhāsyam
 vanāva rānī-cā nīpa līt van julo thva rānī cānam thava
 puruṣ Bīkramakeśali vava khanāva mahā harṣamān julam̐
 thva khu hnu nisyam̐ pya hnu to anam̐ bīs yānāva conam
 thvayām satī khu hnu na sanāva babu juvāke dhālam̐
 20 bho babu ju ji babu ju siyino ji vane belā bi hune dh m
 belā kāyāva dhan saṁpattī hasturath āśvarath sahit rānī cā
 sahit yānāva thava rājy bi jyāk ||

thana rājā cā Bīkramakeśali thvano dh vāt tāyāva
 Bīkramādīt rājā harṣamān juyāva lok sakale munakā nīnā
 25 bādy thātākāva nataki nātaki cetak bīdyā yānam̐ mahā
 jātrā yānāva thava deśas du-ta bonīva yanam̐ thana
 Bīkramakeśalinam̐ babu ju nīp lānīva mantrī nāpa
 lānāva babu-juyāva sebā dhāyāva thithī bīcār yānāva
 thva rājī-cānam̐ bimati yāk bho bīju thva pāyal kāsya
 30 bi jyā-hune dh m dhāyāva pāyal biyāva thamam̐ vanyā
 thīṣayā dako bṛh̥tāntar kha kanīva bilam̐ thana babunam̐

pāyal svayāva hārṣamān julam || thva rājānam pi tinam
 layā hma rāni bonakal choyāva thva pīyal lava hlānāva
 bilam lavatiniyāke con pāyal kāyāva bilam || thana lva-
 tināva hātam are pāpast misī chan asaty kha hlīnāva
 ji bamś nās yāva ten cha ji rājyes ma byāk dh ṛi nīnāva 5
 pi tināva chotam dāyāva coko rājy dhan sampatti Biktā
 makesali kāvayāta biyāva caram carati hukam cha man
 ṣusū jula dh m dhāyāva thyak-hma rinīyāta lava hlīnāva
 4* bilam thva manītriyāta aneg des aneg prasād bilam
 thvaten rājī rāni mantri prajā lok sakāle sukhan con 10
 julo ||

bho rājā Bhojādeb thathumna rajīvā simhāsanas cha
 dane ma te dh ṛi putrikā cha hma bosva vanam || 7 ||

VII

punarbār putrikā cha hmasen dhālam bho rājā Bho- 15
 jādeb ji kha ne hune amo simhasanas cha dane ma te
 gathya dh dhālasā

Bikramādityā tvac samudrava tvāc atin priti yānam
 jāk thana Bikramāditanam dhalam ji tvācayāke bicār vane
 yava sunum dāva lā va hmayāta draby biya dh m dhālam 20
 thana daridr brahman cha hmasen dhālam bho mahārājā
 ji vane dhāyāva rājānam aneg bastu bhāb draby biyava
 thva brāhman vanam ||

samudrayā tilas conāva brāhmanan bimatu yāk bho
 samudr chalapolayā tvāc junam chosyam hala thva samdes 25
 kāsyā bi jyā hune dh ṛi dhālam thvan chunum ma dhā-
 yāva brāhman dukkh cāyāva conam ji janm dhikkār
 thamam vayā kāry ma sidhu gathya li-hām vane dh ṛi
 dhāyāva thva brāhman siya tenāva thva samudr jūnāva
 manuṣy rūp juyāva samudranam thā hū vayāva dhālam 30

bho brāhman chu nimittin vayā dh dhāyāva thva brā-
 hmanan dhālam bho samudr chalapolayā tvāc junam
 bicār choṣyam hala chī kuśal juva lī jva pritu daya māl
 dh-m dhāyāva samdes bilam thva samdes kāyāva samu-
 5 dranam dhālam bho brāhman ji tvāc phu lā rājy su thir
 juva lā ji bhākhānam bicār yāsyam dhāya māl bho
 brāhman thva ratn pya gol du thva yā-hune dhakāva
 bilam thva ratnayā prabhāb thathya cha godas ann phone
 nī godas draby phone sva godas bast phone pya godas
 10 jan lok phone thva pya golam vāva dh m yāva halam ||
 thanam li thva brāhmananam samudrayāke belā kāyāva
 thva ratn pya god jvanāva thava rājye li-hā valam || thana
 rājy thyanakāva rā/jā nāpa lānāva bimati vātam bho 2
 mahārājī chalapolayā tvācanam bisyam hava ratn pya god
 15 kāva bi jyā hune dh m bilam bho brāhman dhanv dhanv
 cha thva ratn cha god chanata kāva dh m bilam brāhma
 nanam dhālam bho mahārājā thva ratn kāvata ji kalāt
 kāv pānis nāpa samadhār vānāva kāva dh m ratn pya
 godam jvanāva thava che vanāva bho chup munāva
 20 dhāraṇ bho kalāt bho mocā to chi-piṇ bhūgi juro rājā
 naṇ ratn bisvaṇi hala gu gu ratn kāva ji manas julasṭi
 jhū jhis ann ma du ann biva gu kāva bhūlapā gathva vāva
 māl dh-m dhāyāva thana kalātanaṇi dhālaṇi ay mī jan
 ji manas julasā bastr biva gu kāya nānī bastran punva
 25 dayake dhālaṇi thana bhali macān dhālaṇi ay bāju āma-
 thya ma khu ann bastr dāyāva chāṇ tūṣī ma du tūṣā
 dayake draby biva gu kāya dh- dhālaṇi thana kāvanaṇi
 dhālaṇi bho bāju āma-thya mī khu jan biva gu kāya
 jan ma dunāṣ ann draby bastr cha prayojan jan biva gulī
 30 kāya dhāyāva thuthiṇi bekat ma julāṇi thuthiṇi bodh ma
 juyāva brāhmaṇaṇaṇi bhūlapā thva ratn mī du b s kacār

ma du tha i rān dāyā kacīr juko dāva tha bāstu chu
 vāva dh m h bisvāṇ tathu thana rājīnam dhūlam bho
 brīhman tha i pva golā cha ḥod kā hune dh m dhāyā
 tha brahmāṇam drābā bāva guh vanāva sukhānam con
 julo ||

5

thathūna tvāgi rājāyā suphīṣṭam cha dāne ma te dh m
 putrikā cha hma bosvāṇ vānam || 8 ||

VIII

punarbit putrikī cha hmasen dhūlam bho rājā Bho-
 jadeh ji kha cha guh nē hune

10

tha Bīkramādīt rājāyā deśāy jva il cha hma du tha
 jva il cha hnuvī dīnas julanam bunāva dām bāva mā
 phāyā bisvāṇ vanāva samudrayā tilas con sūma kos
 sulāva con thana sury udav jva b s Patilapulinam
 subārnayā bimīnas danāva rani| ca vāyāva Sury deba- 15
 tāvata argh bāva dhunakāva īśi khā vak Bīkramādīt rājā
 puruṣ lāva mā dh m dhāyāva Patalapuris vānam tha
 jvālam nīnam vānam ||

thana tha rīniya sakhinam khanyāva ranivīke inapa
 lapī bho rani ju chis dūvaris mahāpuruṣ cha hma vāyāva 20
 con du bonam haya la gūthya khava dh m nenam rāninam
 dhālam bho Culukī sakhi bonam hiva dh dhāyāva sakhi-
 nam dhūlam bho mahapuruṣ ji panis rāni junam bonakal
 hala jha sane dh m dhāyāva bonava yanāva rani nāpa
 lacakāva bilam tha raninam dhayā bho mahāpuruṣ chi 25
 su juyāva ganam jhaya chu nīmittin thana dīya ji kane
 mā dhayāva thana mahapuruṣan dhūlam bho maharani
 ji la jūlasa matyamandalam vāva ji nam Bīkramādīt raja
 dh m phas kha hlak thana raninam dharam ji bhāgyan
 vala dh m du ta bonava vānam ||

30

thana kothās ṣātā ni gulī lāsyam tayā dāvā ilān pyanava
 tava dāva gajagāyā cāmal khāsyam tayā dāva thāy thāy
 patim muti thucā khāsyam tayā dāva pya kunasam dvaryā
 mat cyāsyam tayā dāva thāy thāyas aneg ratn dāva thāy
 5 thāyas aneg ducut lāsyam tayā dāva thāy thāyas citr bicitr
 yānam taya dāva thana kothā du bonam talam cyā cyā
 pame pakaban madhi nakava kolan buyakāva hāsyā rāsyā
 kriḍā yāyata kha hlātam bho Bīkramāditi ji hmas con tisā
 pye tām non vacake phatasā cha ji puruṣ niscay khava
 10 non vāke ma phatasā ji cel khava thvate kha nanāva
 mahā puruṣanam chu dhāya ma chālava conam thana
 rāminam rījā ma khu bhālapāva sumukam conam thana
 mahāpuruṣ khātā kos conāva nā sanam nā sūnava rāmin
 khval buyā kol si kāyāva bhyāl ni hma jvānāva bhval
 15 ni hma mūcākāva bhyāl vacākāva bhyālanam coka
 mahāpuruṣ pi tināva chotam ||

thanam li thva jvā il thaiva che li hūm vāvāva rījāsake 2
 vanāva thvate bṛttantar kha sakatīm rījā kanam bho
 maharajī ati adbhūt kautuk katha svasyam vavī Pitā
 20 puliyī Ratnalekhava samast bṛttantar kha kane nesva
 bi jvī hune bho mahārījī ji jvānam bunāva samudrāva
 tilas con simiyā kos bisva conā b s sūry udav juva b s
 kanyī chā hma bimīnās danīva survasake argh bil vāva
 sūryasake tīsi khī vāto Bīkramāditi rājā puruṣ lāva ma
 25 dh ṇ tīsi khī vāta thva sakatām jvānam nañāva svavāva
 vavī dh rījīva vā kanyāva rījīnām dhūlam || bho jvā il
 chan dāridr mocakāva biyā dh ṇ dhīvāva ji chu ni hman
 vane nuyō dh ṇ ni hman vanaam ||

thana samudrayī tilas simā kos conāva conam thana
 30 sūry udav juva b s subarṇavī bimīnās danīva thva rīni
 cā pram vāva thana ni hman vāvāva thva bimīnāvā

gajulinam kicakāva conam thana Pālāpurī thyanāva
 hnāpāyā thāyasaṃ conam thana sakhi-panisen khanyāva
 dhālam bho rāṇi ju mahāpuruṣava du bonam haya lā
 dh m nenaṃ thana bonam hiva dh- dhāyāva bonakal
 chotaṃ bho mahāpuruṣa ju-panis rānīnam bonakal hala 5
 jhā sane dh-m du bonāva yanam thana tuti cāyaketa al-po
 bilam thana rājānam tuti ma sisya su-mukam conāva
 rānīnam bhālapā thva rājā niscayanaṃ khava dh-m
 subarnayā lampkha-thāl hayāva tuti sicakāva kothā thyanā-
 kam du bonāva yanam thane du hā vas tunuṃ khātā 10
 devane ducutis phekk tunāva bilam thana rānīn nenaṃ
 bho mahāpuruṣa chi su juyīva ganam vayā dh m nenā
 Bīkramāditi dhayā hma khava lā dh m nīpun kāvāva
 thva rājāyā amś khava bhālapāva citr bicitr kothās khātāyā
 devane aneg pāt pīlāmbarayā lāsās bi-jyācakāva aneg 15
 pame pakvān bhojan yākalam nānā sugamdhan lepan
 26* yānāva kha | hlāya gū ārambh yātām || bho Bīkramāditi
 rājā āva thaniyā rātri pya pahalan thva pya tā tāsān non
 vāke phatasā ju prabhu chalapol satyanam khava ma
 phatasā ju cel yāya dh m rājāyāta hātām || thva rājānam 20
 kha chi chatām ma dhāva thana rājānam dhālam bho
 rāṇi Ratnalekhā chan hlāko satyanam khava lā thvayā
 kha jin kane neva ||

a

cha hma mahāpuruṣayā hmyā ca mocā mele biyata 25
 gvaṃ lakhā kāya gu babunam kāla māmanam dadānam
 ma siva hano mām nom lakhā kāva gu babunam dadānam
 ma siva hanom dadānam lakhā kāva gu māmanam
 babunam ma siva sva-hmasenam lakhā kāyāva sva-
 hmasenam thuthi ma siva thu gu thīyaṣ dīn u ṣunum 30

juyāva sva-hmasenam duli-dan vava thana babunam
 dhālam thva sunānam yānā kāry khava dh-m dhālam
 māmanam dhālam jin lakhā kāsyam tayā dhālam dadā-
 nam dhālam jin lakhā kāyā hanam babunam dhālam
 5 chimisenam lakhā kāyata jike nene mu mvāl lā chim
 khusi lā dhālam hanam māmanam dadānam babuyāta
 dhālam ay babu-ju chan lakhā kāya dhuna dh- jimita
 kane mu mvāl lā dh- dhālam sva-hmam ma sayāva
 anidolanam conam hanam babunam dhālam thva sunā-
 10 nam yānā kāry mūl jin dhāyā thāves biya dhālam māman
 dhālam ji hmyā-ca thukā jnam dhāvā thāyas biya dhālam
 dadānam dhālam samast pratipāl vāk hma ji jin dhāvā
 thāyas biya dhālam thva sva hmasen vavāta biya be ma siva
 bho rāni Ratnalekhī sunānam dhāvā thāyas mālō
 15 babunam dhāvā thāyas māl lā māman dhāvā hmayāta
 māl lā dadānam dhāvā hmayāta māl lā sunānam dhāvā
 hmayāta mālō thva pār vā hunc dhīs tunum pīvalan
 dhālam bho m dhārājā māman dhāvā hmayāta thukā biya
 dhālam pāvalanam dhālam thana Ratnalekhī rāni tam
 20 cāvāva pāval hūk māvā dhālam bho pīpast pāval chan
 ma khu kha hūk āmo dadān dhāvā hmayāta thukā biya
 māl h patas +saramgati māl dadāvā kha khavake mal dh
 rāni pārav vāk thu gu thāyas chi phal vanup
 hanam rājān dhālam bho Ratnalekhā hinom chatī
 25 kane na hunc

h

cha guli desavī rājīva muptriva samadhār vāk bho
 muptri jhi jhi ni hmy desāntar vane nuyo dh m dhīva gu
 kha rāni sīvāva cīvā kāyāva conam thana cha hmyā
 30 rātris ni hmyam vavā khmāva rāni nāpam vanam ||

3 mu mvāl chimī 19 rāni ma sayāva

thana ban cha guli thyanam cha hnuyā dinas thva
rājānam dhālam hum-hum-kan chu śabd vala dh- rājān
sol vanam thana banas Durgādebī utpatti juyāva gaṇ
chīm pyākhun huyāva coṇ khanāva hnavane thyanaka
vañāva sol vanam thana rājā vava khanā debī-gaṇ vayāva 5
rājā bhogy kālām thana rājā li-hā ma bi-jyānā maṇṭrīnam
dhālam bho rānī jhi-jhīs rājā ma bi-jyāk chu jula khe
jin sol vane dh- vanam thva maṇṭrīnam sval vanyā b s
thva rājā sīna coṇ khanāva thva maṇṭrīn hā svāmi svāmi
dh-ṭṭ khvasya conam || thana debī-panisenam maṇṭrī-pani 10
bhogy kālām || thana rānīnam bhālapā atī kautuk julo
rājām li-hāṇi ma va maṇṭrīṇi li-hāṇi ma va chu jula khe
dh-ṭṭ khvasya sol vanam thana rājā maṇṭrī nī-hma sīk
khanāva hā svāmi svāmi dh-ṭṭ khoyāva āva jīm juko
māñāva chāy dh-ṭṭ khaḍg kāyāva sīya tenam thana 15
debīsenam khaḍg jvañāva dhālam bho rānī cha sīya ma
tele mīṣṭ jan bhogy ma kāyā cha li hāṇi huni dh-ṭṭ debī-
panisen dhālam thana rānīn khvasya khvasya dhālam
bho debī gaṇ jī prabhū ma dato maṇṭrī ma dato jī juko
māñāva chāy dh-ṭṭ dhāyāva debīsenam dhīram bho 20
rānī chām prabhū jī maṇṭrī nī-hmam mācakaṇ biya
cha sīva mate dh-ṭṭ dhālam bho rānī chan prabhuyā mol
prabhuyā hmas chuya maṇṭrīyā | mol maṇṭrīyā hmas
chuya thana māñānam vayāva dh-ṭṭ dhāyāva rānīnam
hātīs cīvāva rājāyā mol maṇṭrīyā hmas chulam mantriyā 25
mol rājāyā hmas chulam thana māñānam vava thana nī-
hmasnam dhālam vanam dhāyāṇi jī kalāt vanam dhāyāṇi
jī kalāt dh-ṭṭ nī hmas liñāṇi conam ||

thana kamkan tisān dhālam thva lā julasī molayā
kalāt khava dhālam thva rānīnam dhālam bho pāpāt 30
asaty kha hāsik dh-ṭṭ rānī tam cīvāva kamkanī tisī hāsik

tiñāva dhālaṃ āmo lā julasā hmayāta māl dh-ṇ dhālaṃ.
thana ni pahāḥ vanaṃ ||

thana rājānaṃ dhālaṃ bho Ratnalekhā. hanoṃ pūrb-
kathā cha-gulī kane ā-hune dh-ṇ dhālaṃ ||

5

c.

cha-gulī deśayā si-karmī cha-hma du citakār cha-hma
du. śucakār cha-hma du gubāhār cha-hma du thva pya-
hma deśāntar vanaṃ || cha-hnuyā dīnas atī bhay māl
thāyas bās yūk thana thīthi nvūñā bho pāsā-pani thana
10 atī bhay māl jāgart yāñṇaṃ conaṃ prathamasaṃ si-kar-
miyā pāl thanaṃ citakāravā hano śucakārāyā hano
gubāhārāyā

dhāraṃ || thana misānaṃ dhālaṃ Hari Hari gathina
 āścaryā chī-kal-pani mitr drohi juyā lā chī-kal-thina
 juyāva tvāy-bhot ma khu lā ji tvāy-bhotava ama-thuṃ-gu
 amamgāl kha hlāya ma teva dh- dhālaṃ āmo kha hlāya
 5 mahāpāp dh manuṣy juyā huas janmas cha janm ji lā
 julāsā chī tvāy-bhot thukā dh-m kanāva hilaṃ thvate kha
 nanāva mahāpurasanaṃ dhālaṃ ji tvāyan gathina sasti
 yānā āva thva kha tvāe-bhotanaṃ tvāy kananās gathina
 mahā lajvā juyāva āva ji mvānaṃ conāva chāy dh-m dhā-
 10 yāva supi kāvāva sīk || thva misānaṃ bhālapī āva ji juko
 mvānīva conī chāy dh-m dhāvāva cūpi kāvāva suvāva
 sīk || thva mi-jananaṃ kalātaṃ tvāyaṃ davā mā va dh m
 dhāyāva gathva jula dh sol vanī b-s m hmam sīk
 khaṇāva dhālaṃ || Hari Hari gathva jula chu jula m hma
 15 sinīva conā āva ji mahā lajvā julo || thva nani katakan
 hicār yāvu b s jin chu kha hlīva jī jukva mvānam conīva
 chāy dh m dhāvāva cūpi kāvāva suvāva m janam sīk || 2
 thana nani-katanaṃ dhāram sadā lā julāsā tevalaṃ
 danāva vayāva thaniyā b s kha hlā sal nīpaṃ ma du ati
 20 kautuk julo chu jura khe dh m sol vanā b s sva hmam
 sinīva con khaṇāva thithi thithi kha hlīk ati kautuk
 āścaryā khava gathva jula chu jula khe dh m thithim
 nvānāva conaṃ || āva nvānāva chāy dh m dhāyāva tha-
 naṃ yanāva m lūcakalam || thano thva panis gosti mā du
 25 nali cuyakum ma du ||
 thana thva panī unā thāyas pamth busyam vava thva
 pamth-bhos thva sva hmam khyāk juyam conam || thva
 pamth bhon pi hā vayāva bhūt juyam juyāva lok khyānāva
 julam thana prajā-lokan dhālaṃ bho mahārājā thva-pani
 30 sva-hmam unā thāyas pamth bhos khyāk sva-hma du
 khyāk pi-hām vayāva deś-katak khyāto gathva yāya dh m

dhāyīva rājānam dhālam || bho prajā lok āmo pamth bho
 dhyanāva svava dh hātam thana pamth bho dhyanāva
 svayā b s manusy sva hma dava javas cha hma mi jan
 khavas cha hma mi jan misā dathus conāva conam ||

thana thva mi jan ni hmasen dharam van dhayā ji kalāt 5
 onam dhāyām ji kalat dh m thithim lvānava conam he
 Ratnalekhā thva suyā kalat ji kava dh m dhalam thana
 kundal tūānam dhālam bho maharajā thva la julasā javas
 con hmayata mal dh m dhayāva rāni tam cāya dhalam ||
 bho papast kundal āma la julasā khavas con hmayāta 10
 māl dh m dhaya b s na sanam thana pya pahal vanam ||

thana Bikramādityā parakram svayāva Ratnalekha
 rāninam dhālam bho maharaja bho svāmi satyabāca
 niscayanam khava dh dhasyam sri Suryaske sebā janāva
 āśi khā phonā thyam prasad biro || jin matyamandalayā 15
 Bikramadit raja puruṣ lāya māl dh m suryaske argh jāni
 29* jum ni da da|to bho prabhu svāmi thana aneg subarn
 dava aneg ratn dava aneg dhātu bastu dava thva samastam
 chalapolaya susi jula aneg bastr adin ji jib samastam
 chalapol vāya thya va hune dasi yātasām stri vatasam 20
 samast rup jauban chalapolayī susi jula dhava va va
 phenāva bhok puyāva bilam || Ratnalekhā rānin citr bicitr
 upabhog yacakāva ratī kridā vācakava sukhan conam ||
 cha hnuva abasalas rījanam dhālam bho Ratnalekha ji
 rajye vane nuyo dh m samast dravy jvanava thana riy 25
 vāyāva sukhanam conam ||

bho rājī Bhojadeb thithimna parākram dātas āmo
 sūbhīsanas dāne teva dh m putrika cha hma hosya va
 nam || 9 ||

IX

punarbār putrikā cha hmasenam dhānam bho rājī 30
 Bhojadeb ji kha ne hunc

thva rājā Bīkramāditanam hñtham hñtham che khā
 patim kha nenāva juya yava thana cha hñuyā dīnas cha-
 guli ches strī purus nvāna con bho Campābatī jin thani
 deb thya nen mahāpurus cha hma khañā jhi jhis pi khā
 5 laṣuyā thāyas ji pāpiyā bñaj dayiva nāpa lātam dhālāsā
 ma vanā dh m kalāt kanā kha thva rājānam nanāva conam ||
 thana thva Bīkramādīt rājānam manan bhālāpā atī āścary
 thva panisen hlāñī kha khava lā ma khu lā jin sol vane
 dh m thva rājānam sol vanam || thana svayā b s khava
 10 gathimna āścary bhālapam soyāva conam ||

thana mahāpuruṣan nenam hu hu su khava dh dhā-
 syam nen b s Bīkramādīt rājānam dhāram || ji rā julasā
 Bīkramādīt rājā thukā dhālam thana mahāpuruṣanam
 dhālam bho Bīkramādīt rājā chan chu jike phonve yala
 15 u guli phova dh m dhālam thana Bīkramādīt rājānam
 namaskar yāñāva conam thana tapasyānam dhālam bho
 rājā Bīkramādīt thva kamthā salām tutām sva tayā
 sva tā | guṇ dīva kamthāñ neyāva chu mananam bhālapā 29
 u guli siddh juyiva āmo sarāman saḍa kisi manusy colas
 20 phavi paryamtam coyāva gu guli yala u guli coyāva āmo
 tutāman thiyānam mivāññī vaiva thvate bastu biyāva ji
 julāsā īśvar juyi dh m dhāññīva thva tapasiya svarg
 vanam ||

thana thva rājā Bīkramādīt thva che li hām vayā b s
 25 karnapūr nagarayī maha karmkārī cha hma nāpa lak
 Bīkramāditanam nenā bho mahāpuruṣ chi su juyiva dh m
 nenam thva karmkārīnam dhālam ji lā julasī karnapur
 nagarayā Caṇḍrasīmha rājī thukā meba rājānam juddh
 vññīva kūl kapāt yāñāva ji rājy kālām āva ji jugi juyāva
 30 phonīva nasyam juyā mahā duhkhīn kayakāva juyā dh m
 dhāva gu kha nenīva Bīkramādīt rājānam mahā karuṇā

cāyāva dhāram bho Candrasimh rājī ji kha na-hune
 chalapol rījā juya yava ni lā dh-m nanam || thana Candra-
 simh rājānam dhālam ji rājā juya yavāva sunīnam yāyiva
 dhāyāva Bikramāditanaṇi dhālam chi rājā juya yalasī
 junaṇi yāva makhā dh-m dhāyāva thva kaṇṭhā salīm 5
 tutām kāva dh-m bilam thva sva tāyā sva-tā guṇi dāva
 thva kaṇṭhān puyāva chu bhālapī u-guṇi dāyiva thva
 salām kisi śala manuṣṣa ādin yavā yayā coyāva thva
 tutīman thva thivas tunum mādnam yayiva cha-hma
 coyāva thilasā lak chi hma dayiva dh-m kanāva thva 10
 sva tāṇi biyāva chotaṇi || thana thva Candrasimh rījī at
 ras tāyāva vanam thva sva tāyām parikṣā yānāva thava
 rājas li hī yayāva thva rājy dāvam li kāyāva sukhinaṇ
 conam || thva Bikramādit rājīm thava rājves li-hām bi jvāk
 juḷo ||

thatham hma tvāgī rājā julasā āmo simhāsanaś dāne
 teva dh m putrikā cha-hma bosvam vanam || 10 ||

λ

30* punarbār putrikā | cha hmasen dhīla bho rājā Bho-
 jadev ji kha cha tā ne hune 20

Bikramādit rājāva Karṇava nutr atin jāk thana thva
 Bikramādit rājā Karṇasake sadān yayiva thana Karnanam
 hūtham hūtham thava hma gva chi subarn dān vāyiva
 sadānaṇi Bikramādit rājānaṇi svasyam coniva

cha hnuvā dinas Bikramādit rājān mananam bhālapī 25
 atī kūtuk thuli-ma-chi subarn gana kāla dh m kūtuk
 cāsyam conīva cha hnuvā din rājīn cīvā kāyāva conam
 tevalaṇi danā vanāva thva Karn debiyā hnevane java si
 chusvam tayāva cikan dayakaṇi tavā thāyas thva Karṇ
 vanāva debin dhālaṇi bho Karṇ vāya dhuna lā vāyo 30

dh-m du-ta bonāva yanam || thana Karnanam thava bast
toyāva thva java-sis du byānāva thava lā debiyāta bhogy
bilam thva debi samtoṣ juyāva dhālam bho Karn subarn
nāyo dh-m subarn bilam ||

- 5 thva samastam Bikramādīt rājānam svasyam conāva
dhāram āva kahnas tevalam ji hnāpā lācakam vane dh-m
satī khunu tevalam thva Bikramādīt rājā vanāva thana
debīnam dhālam bho Karn vava dhuna lā dh-m dhāyāva
rājānam dhālam bho debi kha chi āsya dhānāva thava
10 hmas pītu pālāva hīpn malic jir bhīn bhīn mas rā
chuñva thva jal-sis du byānāva debi tva bhogy bilam
thana debi ras tāyāva thva mīcākāva dhālam bho Karn
ji ṣusī juya dhuna ji santos julo āvalam livā bhogy ma
kālo dhānāva subarn nāyo dh-m byāva halam thana
15 Bikramādīt rājā thava che li-hām vanam thana sadāva
thvam Karn vavāva debīnam dhāva bho Karn āvanam
livā bhogy ma kālo hmeḡo lā ma sāk thanivā lā tava chīn
sāk tham ni pol chāv vavā dh dhālam thana Karnam
dhīlam bho debi tham ji ma vavā ni su vala dh nūnāva
20 atī kautuk dhānāva thava che li hā vanam |
thatham hma rāvā sūphāsanas cha danc ma te dh
dhīyam putrikā cha hma bossam vanam 11

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- punarbār putrikā cha hmasenam dhīlam bho rājā
25 Bhojadeb jīnam kha cha tā kane āc hune
cha hnuyā dīnas Bikramādīt nam thava mantri mahān
kotuvāl thamam thva pya-hma deśāntar vane dh-m sama
dhār yātām thva pya-hmam samadhār yānva vanam
thana cha hnuyā dīnas hās yātām rājīnam dhīlam bho
30 mantri thana atī bhay mīl thāyas hīs lito thani jhī-hisen

jāgat yāya māl dh- dhāyāva thana prathamas māhānaya
pāl māhānanam jāgat yānam conāva bhālapā jin chu
yāya dh- dhāyāva Bikramūdit rājyā hmas vātu vālāva
svayāva ratn cha guli khusyam kālām || thvanam li koja-
bālayā pālā thvanam li mantriya pālā jāgat yānāva 5
conam ||

thana rājyā hñedan cāyāva na sanāva rājānam svayā
b s ratn ma du thva ratn sunā kālā gathya yāya dh-
rājyā mahā duḥkh julām thana thva-pani thithim thuthim
nvānā ay pīsā chan kāva lī van dhāyā ay pāsā chan 10
kāva dh-
ni nenam || rājānam bhālapā thva thathva ma
ṣuto nvānāva chu yāya dh-
ni rājānam manam jukva
sisyam conam ||

thana cha guli deśayā rājyā hmyā-ca cha-hma du thva
rāni-cā atinam jñāni thvayāke vañāva dhāya dh-
ni vanāva 15
dhālam || bho rāni ji ratn cha god tan thva bicār yānāva
biya māl ja-pani thuthi khu siyake ma teva dhāva-gu kha
nenāva rānīnam dhālam || bho mahāpuruṣ āma thya lā ju-
lasī ji kha ne hune ||

thana cha-guli deśayā rājā cā mantri cā thva-pani nī- 20
hmayā bhākhā yānam tayā du bho mantri chanata hnāpā
kalīt bilasā jva nāpa ca chi thylene māl jita hnāpī kalāt
bilasī chiva nāpa cā ca chi thylene chovā hava dh-
ni sṛty bhākhā yānāva tayā dava

31* cha hnuvā dinas thva rājā cāyā bibahīr yāk | mahā 25
jātrā yānam || thana rātri juyāva aneg tsānam tiyakāva
bhini bhini bāstranam punakāva samāl yākhāva bhucāsakhāl
tayāva jonāva thva rājāsava śṛṅgīl yāya-yānam vava
thana rājā cānam dhālam bho Kanakābatī chan prabhu-ju
ji nīcāyanam khatasā ji bācan cha gu ne-hune dh- 30
dhā-
lam || thana Kanakābatī dhālam bho prabhu ju ji jiba-

- nam jaubananam chī sukh ya-thya yū-hune chalapol gathya
 ājñā jula athya yā-hune dh-ṃ dhāyāva rājānam dhūlam
 bho Kanakābati jīnam mantriva bhākhā yānam tayā du.
 thaniyā. cā. ca chi mantriva nāpa den huni thathya lā
 5 vanasā ji kalāt khava ma vanasā ji kalāt ma su chān
 dhālasā jiva vava saty yānam tayā du. bho Kanakābati
 cha huni dh-ṃ dhāyāva thana rāninam dhūlam. bho
 prabhu-ju chalapolayā saty lakhalapya mūlayā kīranas ji
 vane dh-ṃ vanam thani rātris mata pāt cyānāva vanam ||
 10 thana khu cha-hma khuya-yānam vava thya khun
 thya misā cha-hma khañāva khunam dhūlam ji bhāgvanam
 nīpi lāk thya khuya rāj-ghalas khuya thāku pivāl du
 āya tvam phava aneg dravy jñāva vava-hma misā kha-
 ūva thya khun bhālapā thya misā syānāva dravy dako
 15 vane dh-ṃ bhālapāva misāyāke hūtam bho misā cha
 mūya vavasā āmo dravy dakvam ābharap dakvam tova
 hiva ma bilasā ju cha svāva tero gathya dhīva dh dhā-
 vāva rāninam dhūlam bho khu ji kha ūa hune ji prabhu
 juyā svanam vavā ji rakṣā vāva māl ji mantrivāke vavā
 20 bho khu āva lā kālasā thvate yukva nāvo ji h hā ma va tale
 lañam conasā thvavā dogan chi daviva dh ṃ dhūlam
 thana khun dhūlam bho rāni cha ma vaviva dh ṃ dhīvāva
 rāninam dhūlam mīcavanam vava ji satya svava dh dhā-
 yāva khun dhūlam nanīnam yukva vā vo dh ṃ saty 31
 25 vācakāva chotam ||

thana rāni cā mantrivā che vañāva vā 11 bho mantri
 khāpī khava dh-ṃ dhīvāva khāpī khal vava thya rāni cā
 mantrivā kvathāc vañāva dhūlam bho mantris ne ji pra-
 bhu-ju chosyam hala thani chin jiva nāpa kāmakrīdā
 30 yā hune dhīvāva thya mantrinam dhūlam Hari Hari
 chalapol julasā ji māmava uti ji rājāva saty svava dhur
 vā bhālapāva mālā 12 ji vā vavā hma 13 gathya dāhiva 21 conasā

thva tisā chalapolayāta kāsya hi jyā-hune dh-m tisān
 tyakāva aneg lokan licakāva choyāva halam thana ni
 sanāva. thva khu bīsyā vanam || thva rānīnam thava prabhu
 nāpa lānīva thva khuyā kha bṛttānt thva mantriya kha
 samastam rājā kanāva sukhnam conam || 5

thana rānin dhālam mahāpuruṣ-pani pya-hmas suyā
 saty dava thva khuyā saty lī rājīyā saty lā mantriya saty
 lā misāyā saty lā jita ka-hune dh m dhāyāva rājyāke
 nenam thana rājānam dhālam bho rānī-cā rājyā saty
 thava kalāt mebayāta biya mahā kathin thvate rājyā kha 10
 nanīva thva rājā cha-khe talam thana mantri bonāva
 nanam thva suyā saty dh m mantrinam mantriya saty
 dh m dhālam thva mantri cha-bhin tīyāva hano kotabāra-
 vāke nanam bho kotabār thva suyā saty dhāyāva thva
 misāyā saty dhālam thva cha bhin tavāva hanam māhāna- 15
 vāke nenam bho māhān thva suyā saty khava dh m
 nanīva māhānanam dhālam thava lāhātis lāk-hma tol-
 tāva chok hma khuyā saty dhālam thana thva rāninam
 dhālam bho māhān thva ratn chan kāl hiva dhāyāva thva
 māhān jñānāva thva ratn rāniyāta bilam thva rānin rājā 20
 bonāva thva ratn biyāva chotam || thana thithi khu ma
 siva julo ||

bho rājā Bhojadeb thathina puruṣavā simhāsana cha
 dane ma te dh m putrikā cha hma bosva vanam || 12 ||

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punarbār putrikā cha hmasen dhālam bho rājā Bho-
 jadeb ji kha na hune

32* purā pūrbakāras mī cal khuni bā ca|| khuni thva
 ni hma strī puruṣ baṣṭapam con cha hnyā dinas mā cal
 khuyī cā thvak thana mā cal khuninam bā cal khuni 30

hātam bho prabhu-ju ji ma chin mocā to thok ta-hnu ma
 dani ji asamkhy ma jiva pya hnu cyā hnu chan nake māl
 dh m dhāyāva thana bā-cal-khunin pha-tole nakalam
 thana bā-cal-khuninam dhālam bho stri-jaṇ ma phato
 5 mocā to thuli ma-chi du cha dani jin gathya nake phayiva
 chu-pi nakāva jin ma nayā ji hnu dato āva jukva ji nalo
 bho stri-jaṇ chava jiva ni-hmasen mocā-to la hiya vāvo
 dh-ṇ dhāva gu kha nanāva mānam dhālam bho prabhu-ju
 jin phalasā chīn chanata duhkh biya dh- dhāyāva bānam
 10 dhālam hnas-hma hma jin gathya nake phayiva thithuṇ
 thithuṇ vānāva thva bā-cal-khuni che tol tāva pi-hā
 vanaṇ ||

thana mānam dhālam bho mocā-to cha-pani babunam
 vānāva tīthalam āva jin vāva du lā cha paṇi deḍh vānāva
 15 eova dh ṇ mocā tva hānam tīthāva nasā māl vanāva nasā
 hayāva mocā tva nakalam sadān tha gu katham ni lā
 sva lā dīvāva cha hnu jvāth cal khuniva samadhār
 yālam bho ajā ju ji mocā to boli thane bhālapī ji ckāt
 musī jananaṇ chu ni citalapva dh ṇ bumat kha hlātam
 20 thva jvāthanaṇ dhārām av mayi babu pīpinam mocā to
 tol te gathya phata dh ṇ dhīlam hanam thva jvāthnam
 bī cal khuni nāpi tīnāva hātām bho mūrkh chin chīv
 mocā to tol tī āva boli thaṇīva vano dh ṇ kanīva thva
 bī cal khuni satī khunu tevalam che vanā b s mā cal
 25 khunnam lās vava khaṇāva lukhās paṇīva dhīlam bho
 pīpi purus cha chīv thana savī hmuḡo ji pini vānam
 tīthali āva jinam duhkh savaṇ lā hivaṇ tavā dh ṇ
 thithuṇ vānāva mīnam dhīlam bho purus rājī ma du
 deḍ lī rājīvāke vānīva pīr vāva nuvo dhīvīva bīnam
 30 dhīlam dā jiva khe nuvo dh ṇ vānam ||

thana rājāvā sabhī s vānīva dhīlam bho sabhī pati

ji kha chatā ne-hune ji puruṣava kha chatā julo chi-kal-
 panisen vatyanaṃ tyā chiya māl dh-ṃ dhāyāva thana
 rājānaṃ dhālaṃ bho mantri atī kautuk thva cal-khunin
 manuṣvan hlāhā thya kha hlāk dh ṃ sabhās eokaṃ atī
 kautuk cāsyanaṃ conāva sabhā-patinaṃ dhālaṃ. ehan kha 5
 gathya khava dhālaṃ mā-cal-khuninaṃ dhālaṃ bho
 sabhā-pati ji mocā tva vānaṃ tātthala ma nakaṃ tod-tāva
 vana jin duhikḥ sisyaṃ la hisvaṃ tayā āva thva mocā-tva
 tava-dhik julo jin chāy biya to phāl yānaṃ tātthalanāva
 li-patas hanaṃ āsā taya du lā gathya khava paṃcan tyā 10
 chināva bi-huni ji kha thuti dh-ṃ mā cal-khuninaṃ dhā-
 laṃ hanaṃ bā-cal-khunin dhālaṃ bho sabhā-pati ji kha
 na hune mocā to nā hma kalāt cha-hma ji cha-hma
 hnas-hma jinaṃ gathya nake gathya la hya dh ṃ jin
 dhāyā bho stri chava jva m-hmasen mocā-to la hya 15
 vāva dh ṃ dhāyā van dhāyā khava kha jin ma phayā
 ji sarīr ma chin jinaṃ chu yāya dh- dhālaṃ thana bānaṃ
 dhālaṃ khava kha pva hnu thukā ma phayā cyā hnu
 thukā ma phayā sadānaṃ gathva phato dh- jin dhāyāva
 ji ghān līkasīm thva paṇi la hunāva tayā atin āsakt 20
 juyāva jin tol tā āva chu kar paṇi bicāl gathya māl athya
 yā-hune jin chu yāya dh ṃ dhāva-gu nenāva sabhā
 samadhār yānāva dhālaṃ bho mā cal khuni saty lā julasā
 bā cal-khuniyātī māl māyāta ma thyāk dh-ṃ tyā chināva
 bilara || thva mā-cal khunin khosya khosya dhālaṃ bho 25
 rājās ne āva ji kha gathya tyā chinā athyam li patas yāya
 māl sjaḷ-patis cosvaṃ tva dh m sjaḷ-patis eokaṃ
 tātthāva mā cal-khuni li hām vanam || bā cal khuninaṃ
 mocā to jonāva thava che vanam ||

33* thanam li thva mā cal-khuni hemācalas tapasī|yā con 30
 vanam thva tapasyā con khanāva śrī Mahādeb tvaṃ

bi-jyānāva. bal prasād bilan. bho cal-khuni. chan mananam
 chu bhālapā u-guli siddh dh-m dhālap thva cal-khuninam
 dhālap. bho Paramēśvar. jin bhārapā julasā. thva rājā-
 panisen jita ati duhkh dayakara akathan kha'tyā chisyam
 5 bila jin thva rājāva nāpa jabāp biya phayakam jin bhāthu
 janmayā kha siyakam manusy-janam yānāva prasann juya
 māl dh-m himati yātām thana Mahādebanam dhālap. bho
 cal-khuni jiva kha mi-jan jak juyi ma khu misāyā misā
 jann kāyiva chan rājāva nāpa jabāp yāyam phayiva dh-m
 10 dhāva antardhyān juyāva bi-jyātām ||

raja tɪm cāyava jan chosyam hara ava gathya yāya dh m
 dhayava thana hmyā ca Gunabatin dhāram bho babu ju
 chan dhamda kaya mu mvare thubya nimitin thuka j
 janm kār vava jin jabap biya dh m dhāyāva babu bodh
 janāva Gunabatin hakāva chotam bho rāja mantri pame 5
 thva sada chāy ma kaya j ghorayā ca jin ma kāyu ra
 dh chalapolasen cal khuniya bicaras bāyata bisyam chok
 māyāta ma thy ik dh m ava j bicāras gathya jin ma kaya
 tmo sijal patis cosyam taya du sva hune dh m dhavava
 chotam || 10

thana ryan dhāram bho mamtri thva misan dh y i kha
 khava gathya ma khayake sijal patis cosyam taya du
 thva cal suniyā kha tv i china tā ma dan jhi jhi buto dh m
 r y y i mahī dukkh juva thva svavava mamtrin dhar m
 bho mahīrāj i chalaporavā dukkh dyaake ma tele jin 15
 upav v anava o panis sarbhasam k va dh m rāj i bodharapam
 taran ||

thva cha hnuva dinas thva si karm bonakar chotam bho
 si karm jhi jhis r y i ma chin vasal y vata chan sarbhas
 hava mar ma ha ma v ik ma harasā chan sarbhas kīva 20
 juro dh m hīnam chotam thva si karm mah i dukkhan
 khosye khosye vana || thana hmy i ca Gunabatin dhāram
 bho babu ju juya mu mvare dh m sati su hnu tevalam
 chi phā chi bivāva chotam thva thuk i sarbhas thva ma
 datavāva chuyāp ras ma du khava rī ma su r i satvanam 25
 dhīva dh m dhīvāva chotam ||

thana sarbhūn chu dhīvān ma phayāva conan rajān
 khava bhīrapāva prasid bisyam hava haram punarbār
 dhīram bho si karm rāj r i ati hīn juro taya dhañ kīva
 dat i mūrkh cha hma jūn cha hma chanaq hava mār 30
 ma hīrasā sīras vāva dh m havasā mīnay vāva dh m

dhāyāva chotam thva sī karmī jñānava vanam || |thana 34
 hma ca Gunabatinam dhālam bho babu ju chi jñaya mu
 mālā dh dhāyava thvayam satī suhnu khica cha hma
 sikhilan cinava kālāsarpa cha hma dhal pos sok thanava
 5 kāpālan pūsyam thva mī tī bīyāva chotam || thva khicā
 jñāni hma thva kālāsarpa mūrkh hma dh dhāsyam sabhās
 bilam thva svayāva sabhās cōkam hnilāva dhany thva
 mīśyā buddhi dh m dhāsyam prasād bīyava chotam ||

thanā babu junam dhālam bho hma ca Gunabati chan
 10 guṇanam man kaya dhuno dh m harsaman yanam cona
 b s thva sī karmī bonkal hiva thva sī karmī bonam
 vanāva dhalam bho sī karmī juyyā ījñī thva chan mol
 ko thya che davake māl dh m dhīlam thanā sī karmī
 mahī duhkhanam vanīva dhīlam bho hmyā ca Gunabati
 15 jhi jhis jujun mol ko thya che davake mal dh m hanam
 hala ava gathya yāya dh m dhāyava hmyā chanam dhalam
 bho babu ju cha jñaya mu mālā jun mālāva jayip biva
 dh m bodh bīyava talam ||

thvayīti satī su hnu babuyāta dhīlam bho babu ju
 20 cha nasī mal hiva dh m kīl huni thva kulenam mol ko
 thva dīnyāva hiva dh m dhāva ma jiva dhalasī chan
 dhīva mol ko thya dīnava jukāva nasa nāyānam mol kīva
 thya che dāne juyva īma thva ma khatasī ma jiva dh m
 dhīva vīva dh m dhāyāva chotam thana sī karmīnam
 25 hmye cha pā jvanī vaivā dhīlam bho mantri ju chu
 ujan dīyāki thāna mantrin dhīlam asī nikaṭhava nāsī
 nīva dh m dhīva hiva dh m hmes phavīva mantrin
 kulen dīlam sī karmīnam dhīlam bho mantri ju kha
 ne hune āma thva dānīva nasī nāyānam mol ko thya che
 30 dāne ma jiva kulevā mol ko thvan dī hune dh m dhīlam
 mantrinam dhīlam bho sī karmī ma jiva gathya jñā 3

conivā dh m dhāyāva sī karmīnam dhālam bho mantri ju
 āma thya julasā jinam ma jiva dh m dhāyava li hā va-
 nam ||

thana rājā mantri maha kaṣṭ cāsyam conam thana
 sī karmī hanam bonakal chotam bho sī karmī rājāya 5
 ājñā thya thva pha sī cha god dhal pos du thanam haya
 mal dh m dhāyava dhal po go chu pha sī go chu biyava
 chotam thana sī karmīnam dhamda kāsyam thava che
 vanava bho putri gathya yaya thva dhal pos phat sī svok
 thanam haya mīl dh m bisyam hala dh dhāyāva hmyā 10
 canam dhalam bho babu ju jñīya mu māl dhāyāva sūti
 ṣunu hnapāṇi rājānam bisya hava phat sim dhal pom
 thaman du kayāva thava ches thamam piyam tayā phat
 simās nak tini sava gu phat sī dhal pos du chosyam talam
 lithyam dhal pos hna chu danam con phat sī cu juho 15
 dhyanava bisyam chotam || thva phat sī du thane dhuna
 thva pi kāya ma jiva dh m ji panita dukkh biya mā du
 dhāyāva sarbhās tayāva bilam thva svayāva raja kautuk
 cāsyam conam

thva rājā dukkhan con khaṇāva mantrin raji bodh 20
 yitam bho mahārāja chalapol dukkh cāya ma teva jin
 buddhi yīya dhunam thva māsī chalapolayāta kalat yīya
 thva h s mā bilasā thva sarbhasī līya dh dhāyāva thva
 māsīyā babu sī karmivāke jan mī hma chotam bho sī karmī
 chotam hmyā ca rājānam rāmī yīya dh m chosya halī biva 25
 māl dh m dhāyāva sī karmīnam dhālam jin chu dhāya
 vasapolayī ṣusu dhāyāva thva māsī rājānam du ta vanāva
 rājāva u kṛathīṣ tyāva kṛdī yīya bhālapīya rājānam
 dhālam bho sundarī āva ji bhāgyan chā thura kalāt jñī
 sukhnam kṛdī yīya dh dhāyāva thva Gunabhinam 30
 dhālam bho rājā jiva kṛdī vāya julāsī Manamohoniva
 bīd vīya phatāsī jiva nīpa kṛdī vāva du mā phatasā

ma du dh-ṃ siva kāl yānāva rājī | mahā duhkhan Mana- 35
mohonyā upades vanam

thana las dhāle sasyam con khanāva khānā kāyāva
nalām pu vānā thāyas mā busyam vava thva svayāva
5 kautuk cāsyaṃ conā b-s mā tava mī juyāva bu holam u
khunum salām khānāva nayāva svayāṃ uthyanam bhin
sabīl svayāva kautuk cāsyaṃ conam thva dhāleyā gun
du dh-ṃ dhāle jvanīva valām thanā kvas chī bhūmi
vanā b s khusī cha gulī luva thva khusī lvaham cā to
10 lem lem puyāva juva khanāva kautuk cāsyaṃ svayāva
conam thana roho cāto kāsyam jvanāva valām ||

thana Manakīntipur deś thyanāva thva desas du hā
vanāva sval julaṃ aneg bāstuk svayā b s thva mahāpuruṣ
khanāva thva Manamohonin sakhi mī hma chosyam halam
15 bho mahāpuruṣ jī panis may jun ch kal napā līya dh m
chosyam halā jhā sane dh-ṃ bonam yanava Manamohoni
napa lācakāva bilām || thana Manamohonin dhālam bho
mahāpuruṣ gnam jhāyī las cham gu gulim upakathā
dava la dh dhāyāva thva rājānam dhālam bho rāni thva
20 dhāleyā pu vāyavam buyāva sī sva || thva lvaham ca
lamkhas lem lem pūva dh m kanam thva raninam dhā-
ram bho mahāpuruṣ chīn khu khā hlāk chu dh lamkhas
lvaham cā lem lem puyāva thana mahāpuruṣan dhālam
bho rāni chīva jiva sambhīd khatasī gathya dh m dhālam
25 thana rāninam dhā khatasī chīva jiva sambhīd jī dāsi
yāva ma khatasī jī dāsi chī dh m bāl lvānā thva dhāle
nayāva pu vā tunum dhāle mā ma buva lvaham cā
lamkhas lem lem ma pūva thana thva rājayā hnīras
ka'uli ghānīva cel yānam talām ||

30 thana Guṇabatin thava puruṣ mā va dh m | bhālapāva 3
bhalyā pyā hma jvanīva puruṣayā upades vanam thā

thva Gunabatinam las dhāle mā khanāva dhāle khānāva
 nayā svata bas pu ku tina vams-tunum mā buva thva
 svayāva cāyā gun dayāva thukā busyaṇi vala dh-m dhāyāva
 cā kāyāva kham chi dhāle kāyāva jvaṇāva vanam thanam
 li khusi thyanāva thva khusis lvaham cāto lehe-lehe puva ⁵
 khanāva thva lamkhaṇā gunanam khava dh-m lamkha
 lvaham cā jvaṇāva vanam thana Manakāntipūr thyanāva
 thva deśas sval julam thva rānī khanāva sakhi panī
 chosyam hava thana sakhīnam dhāram bho rānī ji-panis
 may junam chi nāpa lāya dh m chosyam hava jhā sane ¹⁰
 dh m bonā vanāva Manamohanī nāpa lācakāva bilam
 thana Manamohaninam dhālam bho rānī las upakathā
 chunu du lā dh m nenam thana Gunabati rānīnam dhālam
 bho Manamohoni rānī dhāle nayāva pu bas jus-tunum
 mā buva u khunum bu hova u khunum si sava thva ¹⁵
 lvaham cāto lamkhas lem le puva dhāyāva Manamoha-
 ninam dhālam bho mahāpuruṣi ajogy kha hlīk āma thya
 lā julasā chi dāsi ji ma julasā ji dāsi chi dh m bād lvā-
 nāva thana sabhā dayakam thamam hayā cās dhāreyā
 pu vānā vā tunum busyam vava bu tunum ta mā juva ²⁰
 u ṣunum bu hoyāva sava hanaṇi thanaṇi yanā lamkhas
 ta-tunum lvaham cāto lem lem puva thva Gunabatin
 dhāram bho Manamohoni āva cha ji dāsi jula dh-m
 dhāyāva

thana Manamohaninam sa chi sa phenāva pālis bhok ²⁵
 puyāva conam thana Manamohoniā sarbasam jvaṇāva
 vanam thana thva rājā bona hayāva las bās jānam conam
 thana bā cātis sakasyanam huedan ma cāyāva svayāva
 thamam tiyā bastu rājāyā hmas tayāva rājā-bastanaṇi
 thamam tiyāva thamam busya vanam thana thva rājān ³⁰

12 bha rānī 19 havā yās 20 vā nunum bu nunum 25 sa cho sa
 29 tiyā bahma rājāyā hmas nayāva

hnedan cāyāva svatam cākr cikram svayā b s rānī-pani
 thanā bho rānī-pani chi jis cel-to bisya vana dha|kam 36"
 dhāyāva thana rānīnam dhāram bho rājā thaone chum
 jum vane nuyo dh-m vanam ||

5 thana thava che thyanam thana aneg lok mamtri sahit
 vayāva rājā rānīyāta sivā dhāyāva mahā jātrā yānāva
 rājā-nam rānī-nom du-hām bi-jyācakāva thana Gunabati
 nāpa rānāva Gunabatin rājāyāta sivā dhāyāva thana
 Gunabatinam rājāyāta dhāram bho mahārājā chalaporaske
 10 jum kha chatā nene chalapol Manamohonin cel yānāva
 tala dhāra khava lā dh m nenāva thana rājā tam cāsyam
 dhāram bho pāpī chan sor vayā rā dh-m nvātam thana
 Gunabatin dhāram bho rājā jum thukā chalapol uddhār
 yānā ji thamam mi-janayā chāyan tiyāva vayā banas hās
 15 juva b-s ji bastr chalaporayā hmas tavāva chalaporayā
 bastran ji tiyam vayā thana chum cel bisya van dh m
 dhāva thvaten ji ma su rā chalapol uddhār yāk hma
 thana rājā komal juyāva dhāram bho Gunabati āvanam
 liyā dhan sampatti nom jib nom rājy nom chan khusi
 20 dh-m dhāyāva thva sva-hmam strī purus juyāva sukhan
 conam ||

thatthipura rānīyā prabhu hatāran phunāva coñ hma
 Bikramādityā siphāsanas bi-jyāya ma te dh m putrikā
 cha-hma bosya vanam || 13 ||

25

XIII

puna putrikā cha-hmasen dhāram bho rājā Bhojadeb
 pūrṇakathā cha gullī kane ñe-hune

svargya digpāl pya-hma dayakam tayā dāva thva dig-
 pār panī hñitham pūrṇ cha-hma vanīva dakṣin cha-hma

vaniva pascim cha hma vaniva uttar cha hma vaniva
thva pya hmayi vit Indr kaniva ||

thana cha hnuya dinas pūrb van hman dhārṇi atī
kautuk Śilpat desas rāni ca cha hma dāva rin sumdari
thvaya kvatha aneg ratnan dīyāḥvā tayī thvayī khāta 5
manimay ratnanam jyānā gu piva digasam subarṇaya
dvarya cyasyam tva muti thucā ghanam tya dāva jinam
ganam ma khana svargas jukva khaṇī matyamanḍalasam
36^b ma khana pataḥlasam ma khaṇā chu kha hlāya dh m
dharam ||

10

hanvam dakṣin van hman dhārṇi bho pāsa paṇi jṇi
atī kautuk casyam vāya jin kane ne hune kusumadīpya
nagaras Bikramasimh rajaya kīy rti sundar thvayā kva-
thas ratnamay pya gu digasam dvarya cyānam tva nana
ratn ghana ilan penam tva muti thucā ghanam tya dāva 15
thvaya khata manimay ratnanam jyānam tava thathimna
sundar svargasam svaya ma du matyamanḍalasam ma
du patalasam ma du dh m thithim bad juva

thana Indran dharam bho digpal paṇi ama thya lva-
nava chay nī hman thana hiva nī hman jol phasyam 20
svaya dh m debaraj Indran dhīyava khava bharapava
thva digpal paṇi vanava thva nī hman dehe bīyam
hayava Indraya hnevane kvathas tayāva svatam thana
chu bīṣam ma du u thya nana thana Indr tvam ras
tayava dharam bho digpal paṇi thva kanya paṇi hnedan 25
cyake nuyo jhi jhisen svasyam cone nuyo dh m svasyam
cona b s rani caya hnedan cayava cakr cikram svayava
dhāram ji gana con vana dh m kautuk casyam conam
thana thao javas kumar khaṇa rani can dhāram bho
puruṣ cha su juyiva ji sukhan denava core chin chay 30
thana vāya ayogy jin kamaya bhāy ma sīya dh m dhayava

kumaran dharam ɣe rānɪ jɪ bhāgyanam khava jin kamay ɪ
 bhav ma siyā Parameśvarasyen napa rīcākāva biro ɪva
 chɪ jɪ nɪ hmam stri puruṣ juyā dh m dhayava cha suya
 hmyā ca chan nīm chu jɪtɪ ka hune dh m rajan nenīva
 5 ranin dhīram ɣy kamapurūṣ jɪ nīm jurasā Migabati jɪ
 babu juyā nām jurasī Tamradhvaj rajī mahabir mahasul
 mahajñani mahīdata thatham hmayā hmya ca jɪ dh m
 kanyāva bīram hanom rīnin rājāyake nenam chɪ su
 juyiva chɪ nāmam ka hune dh m dhāyāva rajan dhāram
 10 jɪ rā jurasa dakṣinadīśas kanyapatanā desayī jɪ nam
 jurasa Sundarakumār jɪ babu juyā nam Bradhvaj rajī
 thvaya | rājyas samast bastu bhāb dava thvaya rajyas 37
 dand yāya ma du chu dukkham ma du mahā nyayaniti
 yak ɪva chan jɪ bīcan nene mār chava jiva amo rasās
 15 n ipam dene vāyo dh m dānava vane tenɪ b s ranin sībakar
 biyava dharam thana den varasa pame mahapap abasy
 abasy chɪva jɪvɪ stri puruṣ juyɪ chɪ rup jauban jin gathya
 ror mamake jɪ mamayati juko nene mā namśyam ma chal
 chɪ binan meba puruṣ kārasa jɪtɪ mahapap jɪ ratnam ɪtɪ
 20 jɪ patīsi chin kāśyam tiva chɪ ratnam ɪtɪ ran jin kāśyam
 taya hiva dh m thithi saty yaniva conigu samastam
 debar ɪ Indran śasyam coniva ɪtɪ l utuk c ɪy ɪva digpal
 panita dharam bho digpal panigana chimisyam hayɪ ana
 tor tiva tithiva dh m dhīyāva anam tor tava tathu juro
 25 thana nā sanīva svaya b s o hma puruṣ mā du kham va
 mahā dukkham khosyam conam thva b s mīman du svar
 ɪva thana thva puruṣayɪ bāstr khamava maman hūna
 ay Mrgabati thva bāstr su mū janayɪ ɪva juko chan dust
 buddhi yito āva jin chan bībuya khv ɪl gathya svaya
 30 dh m mīm khosye khosye nīlam thina Mrgabati rājya
 c ɪy ɪva jhamgal juyāva jhy ɪranam bosya ɪva va halāva

vanaṇi hīy hīy Sumdarakumār dh ṇ nām kāśyaṇi hā-
lāva vanam ||

thana mān khvasya con b s Mṛgābatuyā babu-ju vayāva
thva khanāva dhālaṇi bho rāni cha chāy khvasya khvasya
cona dh-m nenāva thana rānīnaṇi dhālaṇi bho prabhu ⁵
jhi jhis hmyā ca Mṛgābatu jhamgal juyāva jhyālanam bosya
vanaṇi jī thava hma hmyā ca dunam rākṣasanaṇi khu-
syam jano thva cha-hma dunam chan phukalo dh m
nīnāva conam ||

thvanam lī Sumdarakumāran hnedan cāyāva na sanāva ¹⁰
svayā b s Mṛgābatuyā bāstr ratnamālā khanāva rātrīyā
kha lu manāva dhālam jī chu jula gathya juro himana
³⁷ la dhaḷkaṇi kautuk cāsyam mahā duḷkhan thva
Mṛgābatuyā nām kāśyam thava che tor tāva deśāmtar
vanam || 15

hāy hāy Mṛgābatu Mṛgābatu dh nām kāśyam vanā b s
maha durgābanas mahā bhayaṇkar che cha gurī ruva
thva ches Birūpāks rākṣasan bīs yānam con thva rākṣasa
yake Mṛgābatuyā kehe cha hma khuśyam tava thana Sum-
darakumāranam Mṛgābatuyā nām kāyāva vanā b s thva ²⁰
rāni cānam tāyāva dhālam thathupāa banas sunānam jī
tatī juyā nam kāśyam vala dh ṇ sval van b s thva Sum-
darakumār khanava nāpa lānāva dhālaṇi bho mahāpuruṣ
chī chāy thanī jhāyā thva banas su vayam ma chāva
thva rākṣasayā bhay du chī thana dīya ma tele Mṛgābatu ²⁵
julasā jī tatā jī thukā chī ganam jhāyā ananam huni dh m
dhāyāva thva Sumdarakumāran dhālaṇi ay rāni cā āmo
rākṣas jīn mocakāva chava nāpa vane dhāyā b s thva
rākṣas vava thva rākṣas tam cāyāva naya yānam vava
thana Sumdarakumāran thva rākṣasava līnāva mahā ³⁰
yuddh jiva thva Sumdarakumāran rākṣasayāta dhālaṇi
bho duṣṭi papī thanī cha jīn mocake juro chān su sumarape

teṇā sumarapīva dhāyāva rākṣas tam cāyāva rāhāt bo-bo
 syāñāva vava khañāva. thana Sumḍarakumāranam khaḍgan
 pālāva rākṣasayā lāhāt pyet nañāva vanam. thva rākṣas
 thava ujhānas vañāva. amṛtakundas vañāva amṛt-lamkhan
 5 buyāva. lāhāt uthyam culi vayākāva vava khañāva Suṇi-
 darakumāran va yāye he ma siyāva coñā b-s. thva rānī-
 cānam samast kha kanam thva rākṣasayā amṛtakund du
 hum-hum ujhānas amṛtanam buyāva thukā thvayā lāhāt
 culi hoḷa dh-ṇ kañā kha nenāva. thva amṛtakund | cānam 3
 10 hlāñā tāthāva satī khunu tevalam lvāt vañāva mahā
 yuddh yāñāva tālapatr khaḍganam pālāva mor dhyañāva
 bilam thva rākṣasayā mol gva tulā vanāva amṛt sor
 vanam thva amṛt ma dayāva sal phāyāva sīk

thva Sumḍarakumāranam rānīp hastu-bhābam jonā
 15 vayāva thava che thyañāva mām sal-tā thana māman
 sal-tu-gu śabd tāyāva kva sol vava māmanam hmyā-ca
 khañāva ras tāyāva ay putā hmyā-ca cha gathva vayā
 dh-ṇ nañāva rānī-cānam dhālam thva Sumḍarakumāra-
 nam rākṣas mocakāva thva sakal panisen ji bonam hara
 20 thva Sundarakumālanam tatā juyā nām kāsyañ vava āva
 tatā-ju gṛna va dh-ṇ nañāva māmanam dhālam bho
 putā hmyā-ca chan tatā ju julasā jhamgal juyāva bosva
 vana dh-ṇ kañāva thva Sumḍarakumāran hñc thana
 coñā b-s hālāva vava sal-tāyā hān hān Sumḍarakumār
 25 dh-ṇ hālā thva Sumḍarakumāran thva khava abavyanam
 dh- bhālapīva thva Sumḍarakumāran sal tāva chotam
 bho Mṛgībati ji thana vava dhuna vāyo vāyo dh-ṇ dhāla
 sar nañāva Mṛgībati ati surpdari juyāva thva Sumḍaraku-
 mārāyā hūevane jut vava thana babu ju mām kehe
 30 Mṛgībati Sumḍarakumār. thuti muñāva hñpāyā kha
 dakva kañāva hmyā-ca-pani nī-huavyenam babu mām

sibā yānāva. jilinaṃ sebā yānāva Mṛgābatin Sūṇḍaraku-
mārayāta. sibā yānāva thithī harṣamānanam conam ||

thathimṇa rājā tvaṃ jayalapya phu Bikramādīt rājā.
thvayā simhāsanas dane ma te dh-ṃ putrikā cha-hma
bosya vanam || 14 ||

5

XIV.

punarbār putrikā cha-hmasen dhālaṃ bho rājā Bho-
jadeb jin pūrbakathā kane

Mahādebasyen parbatayā kos trisūl cha pu svāṇaṃ tayā
du thva Mahādebasyen dhālaṃ thva trisūlas go-hma ko 10
hvāta va-hmayāta jinaṃ bal prasād biya dh-ṃ dhāyāva
thva trisūlas anek katak sīk thana Bikramādītan vāt
tāyāva sunānaṃ ma khaṇakaṃ vanāva Bikramādīt rājā
38^b thamanam vajrāva thva trisūlas kva hvānāva thva rājā
jukva ma sīk thana Mahadeb tvaṃ ras tāyāva dhālaṃ. 15
bho rājā chanata bal phova dhāyāva draby lāya yava lā.
rājy lāva yava lā jan lāya yava lā chu yala u-gulī kāva
dh-ṃ dhāyāva Bikramādīt rājānaṃ dhālaṃ chalapolayā
prasādanam samastam dāva chalapolasenam bilasū thva
trisūl cha pu phone dhāyāva thva trisūlas aneg katak sito 20
hanakaṃ sivū tūti dh-ṃ thva trisūl heakāva bilam ||

thathim hma rājīvā simhāsanas cha dane ma teva
dh-ṃ putrikā cha hma bosyaṃ vanam || 15 ||

XV

punarbār putrikā cha hmasen dhālaṃ bho rājā Bho- 25
jadeb ji kha āa-hune

pūrb diśā Bikramādīt rājāyā thava guru Subhā'ut
dhāyā nīm thva guruyā karātayā hāvaane dhālaṃ bho
guru mīm jin striyā carit ma siyā svaya bhālapā kyasya

simā-bhāvālas con vanam thva pakasini misāto sva-hmam
 simā gayāva mantr yānāva simā boyakam yañāva sadāyā
 thyaṃ thva pakasini-pani rākṣas nāpa lāyata samudr pār
 juyakam bosya vanam || thva sakalem jog yānam con-hma
 jogi-bhes rājānam svayāva conam || 5

thana samudr pārān itā thyanāva thva simā bhāvas
 con-panisen bhālapā — — — rākṣas nāpa lāva tolenam
 thva banivā banīyāyā cel thva ni-hmasenam aneg subarn
 kāyāva thva simā-bhāvasam vanam thana thva misāto
 sadāyā thyaṃ li hā vaṣāva simā gayāva thuthim nānāva 10
 conam mantr yāva suyā pāl dhakam thana rānīnam
 dhālam bho pāsā panī mantr yānānam ma julo āva chatā
 jukva dāva ni tha Ujoni nagaravā banīyāyā kāy yākat
 thva jbhisen kuladevayāta bhogy biya dhakam phyanam
 taya dhakam dhālam || thana banīyānam tīyāva hāḥāva 15
 chotam ay pāpīto āva kahnas svava cha pāpanīta hnās
 dhyānake rājāvāke dhāya dhakam dhās tunum thva
 misātosyen thva simā samudr dathus phāsyam vanam
 thana thva jogi yānam con hma Bikramāditānam thva
 39^b simā hnācakal hayāva thava thāyas tayāva satī khu hnu 20
 thva Bikramādīt rājān thva rānī mantriyā kalāt māhānayā
 kalāt thva sva hma pakasini panis hnās hnas pot dhyā-
 nīva pi tinīva chok juro ||

thathim hma rājāyā siphāsanas cha dane ma te dhakam
 putrikā cha hma bosvam vanam || 16 ||

25

XVI

punarbīr putrikā cha-hmasen dhāram || bho rājā Bho-
 jadeb jin pūrbīkālākathā kane ne hune

Biluvān Subhūtasake vañāva Pathuvā māle dhakam
 vanam thava vañāva Pathuvā deś thyanāva nenam bho 30

lok-pani Pathuvāyā che gana khava dhakam nanāva
 lokan dhālam bho mahāpuruṣ Pathuvā julasā āmo thukā
 dhakam kana thana Bituvānam dhālam bho mitr chu
 yānam diyā dhakam dhāyāva thana Pathuvānam dhālam
 5 bho mahāpuruṣ chī su juyā jin ma siyā dh-m nanāva
 thana rājān dhālam bho pāsā chī māl vayā chīva jiva
 pūrbajanmas atin jāk pāsā thukā āva cha māle dh-m vayā
 ji bhāgyanam nāpa lāto thana Pathuvānam dhālam bho
 pāsā chī chu dh- jhāyā dh nenāva thana rājānam dhālam
 10 bho pāsā ji nām julasā Bituvā thukā dh m kanāva thana
 Pathuvānam dhālam bho pāsā chī ji nām jukva u lāk
 mītr yāya jogy chu nīmīttīnam jhāyā ji che ni vane nuyo
 dh-m che bonāva yanam thana thva rājānam dhālam
 bho pāsā chī nīmīttin thva duvāl pye pesvam trayā thva
 15 khātā khol cha khol ma du gathya khava dh-m nenam
 thana Pathuvānam dhālam bho Bituvā sunānam māl
 valasā cha-guli duvālanam bisyam vane thulyā nūttīnam
 pya duvāl davaka tayā dh m kanāva thva khātāyā pya
 khol datasī katak conīva thamam cone telanāva cha khol
 20 chuya thvaten thukā thathva tayā dh m kanāva Bituvān
 dhālam bho pāsā chī-jisen misāyā carit svaya dh m chīke
 vayā dhāyāva Pathuvānam jiva sva dhakāva ni hmar
 vanam ||

thana Bankapuṛi dhāyā desas Ratnadatt banuvāyā kalāt 4
 25 atī hīn-lāk atī bhīn thva khanāva Bituvān dhālam bho
 pāsā thva misāyā carit svaya nuyo dh m dhāyāva jiva
 khva svaya nuyo dh m dhīlam thana thva banuvāyā
 kalātāyāke su du thyan dh m dhāyāva sol juyā b s thva
 na'unī cha-hmar du dh- thva na'unīyāke vanīva Pathuvā-
 30 nam dhīlam bho na'unī ji kha cikupī dhañ hīyā ne-hune
 dh m dhāyāva thva na'unīnanam dhīlam chu ujan dayāke

tenā ujan dayakīva dhāyāva thva Pathuvānaṃ dhālaṃ.
 thva na'unī jī pāsān thva banīyāyā kalālī khañāva birah
 cāsyam conaṃ ma chināva sīyuno āva sunānaṃ ma
 phato chan jukva phayīva chanata dām pīya takā āya
 takā biyake dh-ṃ bodh yānaṃ chotaṃ 5

thana thva na'unī banīyāyā kalātayāke vanāva thva
 na'unīnaṃ dhālaṃ bho maya-ju jike mahāpuruṣa cha-hma
 vava du thva mahāpuruṣanaṃ chi kanāva birah cāsyam
 con prān jukva lyanam nī chin jibadān bi-hunī thva puruṣ
 nāpa lāt hune dh- dhāyāva thva banīyāyā kalātanaṃ 10
 dhālaṃ bho amā ju ma jile jī puruṣan ghal chi ma vāk.
 gathya nāpa lāya dh-ṃ dhāyāva na'unīnaṃ dhālaṃ bho
 maya ju yathanam nāpa lāva hani bahani vava dh-ṃ
 bodh yānaṃ thāthāva che li hām vayāva li sal kanāva
 conaṃ 15

thana bahani juvāva sva hmaṃ vanāva thana che
 thyanāva sahan dayakalaṃ thana banīyāyā kalātan thva
 sahan biva gu tīyāva pi hā vanaṃ thana thva banīyānaṃ
 samastaṃ svasyam conam thana na'unīnaṃ dhālaṃ bho
 Rūpabati maya ju bhāju jhālo gathya dh-ṃ nenam jiva lā 20
 ma jiva lā dh ṃ nanāva banīyāyā kalātanaṃ dhālaṃ ay
 40^b amā ju ma jire jī prabhuyā hnedan cāva dh m kanāva
 conā b s thava banīyā tam cāsyam vayāva dhāraṃ are
 pāpini chan byāpār āma thva rā dh dhāyāva vātu vān
 dāyāva thāmas cināva tayāva dhāram are pāpini musā 25
 chan su sumarape mār sumarapīva cha rakṣā yāyu-hma
 su khava dh ṃ nānāva tale vanāva cupi mār vanam
 cupi mār va tolenom thva na'unīnaṃ hatāsan thva cīsyam
 tayā hma pheñāva cha bhin vanāva dhāraṃ ay may ju
 thva-panis kha āeva dh m dhāyāva banīyāyā karātan 30
 dhāraṃ nane amā ju jī vātu vān dāyāva thāmas cīsyam
 tara gathanam ma jira dh dhāyāva thva na'unīnaṃ

dhāram āva jito huni dh-m Bātuvā nāpa rāke chotam
thana na'unī cjak thāmas ri-dhanāva conam ||

thva b-s banyān cupi jvanāva taman vayāva thāmas
li dhanam con-hma na'unīyā hnās dhyanāva nānā prakāran
5 nvānāva talesam thā-hī vanāva conam thana na'unī
sumukam conam || thana banyāyā karāt vayāva dhāram
bho amā ju ji vanāva vāya dhuna dh m dhāyāva thana
na'uninīn dharam bho may-ju chan nimitam ji hnās
dhyanāva tāthala āva ji pheva dhāyāva thāmam cjakam
10 conam thana na'uninīn thāo hnās jvanāva che li-hā va-
nam ||

thana banyā kva hā vayāva hātam are pāpini misā
hnās ma du hma āo cha chu khvālan lāchis vane chu
khvālan thava che vane dh nvānāva thana banyāyā
15 karātan dhāram bho nūnay ma du puruṣ prabhu svāmī ji
chu julī ji hnās culi vala jin pāp yānā ma du ji chu
juyāva hnās culi vala svao svao prabhu ju dhāyāva thva
banyān svayāva khao bhārīpāo chan doṣ | ma khu khava
dhayāva cisyam tayā hma phenāva ghas phunāva tale
20 thata bonava yanam ||

thanam li thva hnās dhyanā hma na unīyā puruṣ na u
paradeśas thva byāpār vanāva ku cha ku jvanāva vayā
b s ches samastam kacirgar thanam tava khanāva nva-
tam || are pāpī misā cham chu byāpār yānā svava svava
25 ches kacirgal yānam tayā dhāsyam tam cīyāva jhāyāva
pya tyānāva kalātayāta vātu vān dāyāva dhāla cha pāpī
misāyā hnās dhāmkē māl dhāsyam nvānāva thva misā
kholam puruṣayāta apajas biyāva khvālam puruṣanam ji
hnās dhyanayo āva ji gana vane gana cone dh- dhāsyam
30 khvalam

thana nani pañcalok du hā vayāva nvātam gathuna

21 thva hnās

abhāgi na'u khava thva gathina sīsti yāk dā juko dālasā
 chu sīsti hnās tapam dhyanē chāy dh- dhāsyam pī-hā
 vanam || thana rājā-sabhitē yanāva thva na'uyāta sīsti
 yāya tenā b s thva samast kha siva-hma cha-hmasenam
 dhālam bho mahārājā āmo na'uyā doṣ ma khu misāyā 5
 doṣam dhāsyam hnām masyam yā samast bhāntar-kha
 khaṇāva misā pī tma chok julo ||

bho Bhojadeb thathumna parākram dāva-hma Bīkra-
 mādīt rājīyā sūphāsanas cone ma te dhāsyam putrikā
 cha hma bosyam vanam || 17 ||

10

XVII

punarbār putrikā cha hmasen dhālam bho rājā Bho-
 jadeb āmo sūphāsanas cone jogv ma khu jī kha chatā
 nī ne-hune dhālam

go chinam Gargādeśayā mahājñāni cha-hmasen thva 15
 Bīkramādīt rājī mahājñāni dhāva bicārik dhāva khava
 lā ma khu lā dh m jin svar vane dh-m vanam || thana
 Ujoni nagr thyanam rājā Bīkramādītavāta darsan yānāva
 thvayām satī khunu tevalam danāva thva rājāyā bal
 41^b bu[ddhi jñān svaya nimitinam thva rājāyā bali thā lohos 20
 hnin sva tīl penakam tāthu thathya tu sadīn penakar
 vanva

cha hnu yā dinas rājasabhāyā jan-panisyen khaṇāva
 rājāyāke bimali yāk bho mahārājā atī kautuk mahāpurus
 cha hma vayāva chālaporayā bali thya lohos penakam 25
 tāthalo cha lapolasen bicār yāya māl thana rājānam
 dhāram āmo vayava thana bonīva hiva dh m dhāyāva
 chotam satī šu-hnu tevalam danāva sadāyā thyam pena-
 kar vava-hma jvanam yanāva rājā nāpā rācakīva bīram ||

1 abhāsi 15 Gargādeśaya 18 Ujoni 19 tevalam danāva balibha-
 ddi 23 ja panisyen 25 vayavayava

thana rājān dhāram bho mahāpuruṣ chāy jī bali thā
 loho penakā jin ma ṣu mahārājā dhāyāva gathye ma khu
 mīcayanam khava chan satyanam hlā-hune thva mahā-
 puruṣanam dhālam bho mahārājā cha-lapol mahāpratāpī
 5 atinirnay nī dhāyāva khava ma khu jin svaya dh-m vayā
 thva bali thā lvaham jin penakā khava thva penakāyā
 arth thathye cha tāl penakā gu thava ches lyāse hmyā ca
 tava hmayāta dām dasyanam jvanāva maju-hmayāta
 cha tāl lyāsyā kalāt thava sasalas tava hmayāta cha tāl
 10 thva samastam sva tāl dh m rājā kanāva bilam thana rājā
 kautuk cāsyam conāva hetu khava bhālapāva thva mahā-
 puruṣayā prasād bisyam chotam ||

thana thva rājān tao hetu bhārapāva thava karāt lyāsyē
 julo ma bosyam tayā āva jin thvayā caritr sol vane dh m
 15 yogiā chāyaran tyāva jogi yānam vayāva karātayā thava
 ches con vanam || thva jogin tābatā gun syenāva biram
 tābatā bidyā senāva biram thana sasar babu-hma rājān
 atī gunik jogi bhārapāva la husyam talam

thana thva jogin thava karāt khanāva jauban jul kha
 20 nī dh-m svayāva conam || sadānam thva rājāyā hmyā can
 nakāva tava cha hnuyā dinas thva rājāyā lī bvānāva
 sakale nake lī | bvāk thva rānī cāyā sara la hik cel tam 4
 cāyāva thva celayāta thva rānīn thavata ma kāsyam bo
 hnepa cyānāva thva cel nakal vanam thva cel tam cāyāva
 25 con b s thva rānī cā vanāva thva cel tava tava salan
 nvāk tāyāva thva jogin carit svaya dh-m vanam thva b s
 nvānāva catāk kāyāva dālam tha thva rānīnam dhālam
 ma tele bhāju thākul dhāsyam bimati yātām thva sama-
 stam joginam svayāva conam thana joginam dhālam
 30 dhanye dhanye mahāpuruṣanam dhāko kham khava dh m
 dhāyāva thva jogi thava āsanam con vanam thana thva

jogīnam dhālam bho mahārājā āva jī vane tero cha-
 lapolayā hmyā-cayā lā hātinam lamkha bhatī tvanakāva
 chova dh-m dhāyāva thana babu-junam dhālam bho
 putā rānī thva jogī chanam lamkha tvanakāva chova
 dh-m dhāyāva thva rānī cānam lamkha hayāva tvanakā 5
 thva rānī cānam thva jogīyā helayā vā khanāva thava
 puruṣ bhālapāva biṣya vanāva khojāva conam thva sva-
 yāva babunam dhālam bho rānī cā cha juro dh-m nānāva
 rānī cānam dhālam khava khyā babu-ju thva jogīnam
 bīdhān yānāva jī khusyam yane tena thva jogī syātake 10
 māl thva jogī ma syātasā jī siya julo dh-m rānīn dhāyāva
 rājān jogī syāya biyāva chotam thana candālanam yānāva
 tadavālan pāle tenā b-s thva jogīnam dhālam bho bā bā
 jī syāya ma te jī syātasā chuta pāp juḥo lāyīva cha panī
 ni-hmayāta hnas janmayā nayata gācakanī dām biya 15
 makhā dhāyāva candāl panisen ni hmasayā samadhār yāḥ
 42^b thvan dhāyā khām khava dh-m dām | kāyāva tol tāva
 chotam || thva candāl ni hmaṁ lī hām vayāva rājyāke
 vanāva bimati yātam bho mahārājā cha lapolan choyā
 kāry dhuno dh-m dhāyāva thava che vanam || 20

thva jogī thava rājy vanāva pī lā cyā lā dasyam lī
 thva rājānam thava kalāt bone bhālapāva saṁdes prades
 dayakāva bonakal chotam || thana babu-hma rājān tā
 dato thava ches con dhakāva jirīn bonakal hala dh-m
 aneg draby ratn basti biyāva dūlyā bhalyā dayakāva 25
 huni putā dh-m dhāyāva rānī-cān dhālam bho babu-ju
 samast dato cel cha-hma jukva ma ni thva cel jita phone
 dhāyāva yava putā dh-m cel biyāva chotam || thava
 rānīnam bhālapā gathinā āścary thava puruṣ ma khu lā
 thva jogīyā helayā vā jula lī āva jogī syānāyā pīp jita 30
 ken bhālapam dūlis dañāva vanam thana rājū Bīkramī-
 -dūryā rājy thyanāva rājagrīh dūta yānāva rājū nāpa

lānāva sīvā dhāyāva hnethu-paṇitam bicār yānāva co-
naṃ ||

thana cha hnuyā dinas thva rānī cā rājāyā kvathās
vanāva krīḍī yānāva sukhanam conam thathum khvāl
5 svayāva conam thana cha hnuyā dinas rājān uphol svā-
nāyā danan rānīyā khvālas dāyāva syāk dh m khova
thana rājānam tam cāyāva dhāram bho pāpini jin uphol-
svānan dāyānam kholo thva celanam catākan dāyānam
vayāke bhajanā yāta dh m pī tināva chotam thva cel syāya
10 bisyam chotam ||

thathum hma rājāyā simhāsanas cha dane ma te dh m
putrikā cha hma bosya vanam || 18 ||

XVIII

punarbār putrikā cha hmasen dhālam bho rājā Bho-
15 jadeb jin pūrba|kathā kane ne hune || 4

Bikramīdit rājān aneg katakava sambhāsan yāk bho
guru mām Subhā ut ji rti kautuk cāyā thva misāto gathya
parapuruṣayāke cint jula dh m rājān dhalam thana guru
mīman kanā bho rajī guli chiyām mā gun jula guli
20 chiyām bā-gun jula guli chiyam dudu gun jula guli chiy im
samgh guṇ jula dhāyāva thva rājānam āva jin svaya
dhāyāva cha hnuyā dinas thava desas dhāyāva tīlam ||
sunānam jīti bhūn moca bulasā hmā ca julasā jike ne haya
māl dhāsyam hānam tava ||

25 cha hnuyā dinas rūp bhūn rakṣan lāk rājāyāta jogy
juva thathumna hmā ca buva thva vīt tāyava rājāyāke
vanāva bimati yātam thva mocī rājānam kāyakaḥ hayāva
mahābanas tava-dhan simā bhvālas kvathī dayakam tayā
dava thva simāyā duvane nava kvathī dayakam tayāva
30 thana aneg ann dhan sampatti dayakam tayā thva si
bhvālas tayāva la lucakam tayā thana rānī cī lyās

juyāva nām chusyaṃ tṛyā. thavaā nām Candrābatī debī
 dh m nīm chunāva talap thavaā jauran svargasaṃ.
 matyamaṇḍalasaṃ pītālasaṃ thava hīn-lāk ma du thava
 rānī-cā Bīkramīdit rājīnaṃ karāt yānāva tva thava rānī-
 cāva aneg kāmakrīḍā yānāva sukhān conaṃ thava rānī-
 cāyā nīm kāyāva jūl hānīva sadīnaṃ julanaṃ tṛyāk
 julo ||

thana cha hnuyā dinas Kṛtak dhānā juvālanāṃ atī
 kautuk cāsyāṃ cā vānāva cha hnuyā dinas thava Kṛtak
 juvālanāṃ rājāva nāpī jūl hānī thana Candrābatīyā nām 10
 kāyāva pās hānīva thava juvāl būk thana rājā vap dānāva
 vanāṃ || thava juvāl liva liva vanāṃ thana rājī mahābanas
 3^b du-hā vanāva thava simāyā bhvālā|s khāpī tūhīva tava
 dava thava khāpī dhīdhi vānāva Candrābatīn simīyā
 duvanen pi hā vāyāva thava rājā li cāyakāva du boṇāva 15
 yanāṃ thava samastāṃ Kṛtak juvālan soṣyaṃ conaṃ thana
 juvāl thava che li hāpī vanāṃ ||

cha hnuyā dinas thava rājā hano jūl hāt vava thava
 jubāl rājā vava khanāva rājīvāta dhīlāṃ bho rājā thām
 jūl ma hāto thava paṇisava nāpī jūl hāva dh-m dhūyāva 20
 mebava jūl hācakaṃ tūthīva thamaṃ thava rājā vanā
 thyāṃ vanāva thava simā bhvālas khāpā penakaṃ conaṃ
 thana simā bhvālas con rānī cā pi-hā vāyāva thava juvāl
 li cāyakāva duta bonāṃ yanāva thava rānī-cāva krīḍā
 yātāṃ thava Candrābatīn rājā tu bhālapīva conaṃ thava 25
 ku hnu rājā julān bunāva thava rājī atī kautuk cāsyāṃ
 conam sadāyā thya vanā b s thava bānas ku vasyāṃ
 conāva thava rājānam sval vanam ||

thana jugī cha hmasen jā thusyāṃ con thava svasyāṃ
 conam thana jā bunāva thava jogīnaṃ jā m bo lānāva 30
 thava svayāva rājā kautuk cāsyāṃ conaṃ thvanāṃ chu chu
 yāyīva khyā dh m soṣāva conaṃ thava jogīnaṃ thava

khal-pāyas sundari misā pi kāyāva jī bo hnepa cyācakam
 tāthāva thamam thālā bhālā sileta vanam thva b s thva
 sundarinam thava jā bo ni bo thayāva hnas potas susyam
 tayā kuṇḍalas mi jan cha-hma pi kāyāva thva jā bo cha
 5 bo nakalam nake dhunevam kuṇḍalasam thānāva susyam
 talam thana joginam bhālā silāva li-him vayāva ni hma-
 sayam naya dhunakāva sundari misā thava khal pāyasam
 du thanāva talam thana thva jogi sumukam conam thva
 b s thva rājānam sar-talam bho guru cha thana chīy
 10 conī chān pāsā du lī dh-m nanīva thana joginam dhālam
 bho bībī ji thāthūna paradesiyāta jita pāsā chīy dh m
 dhālam thana rājānam dhālam bho guru cha ji thāyas
 vane | vāyo dh m dhāyāva nāpam bonam hayāva thava
 kalāt sadīyā thyam sal tāva conam thva rāni cānam dhā-
 15 lam thani chu jula ni hma dato thani gathye khava dh m
 byangis sulāva tayā hma juvālay īke nenam || bho mahā-
 puruṣ cha su juyiva thani chāy vayā dh m dhīyiva thva
 Kṛtak juvālanam dhālam || bho rāni ji rājā ma khu chān
 hnethu janmayī puruṣ thuk ji āva jin ji sulāva taya mal
 20 dhīyāva thana thva rāninam thva juval byangis thanāva
 sulāva talam ||

thana raninam rājā du tā bonāva yanam thana rājānam
 dhālam || bho Candrabati thva jogiyāta ann biva dhāyāva
 rāninam aneg bastu bhab dayakava ann bilam thana
 25 joginam jā thula jā bunāva nayayāta ji tītam thana
 rājānam dhālam bho guru chanata jā cha bo ma gā ni
 tāva dhāyāva joginam dhālam bho bībī ji yakātayāta ni
 bo chāy dhāyāva rājānam dhālam bho guru hnāco chan
 khal-pāyas tayī hma pi kāyāva nakala avā nālā pu caya
 30 mu mālā dhāyāva jogin thava khal pāyas con hma pi
 kāyāva nakalam hanam rījanam khal pāyas con hma

misāyāta dhālam || bho mītā āmo jā bo ni bo thava cha
 bo chan niva mi bo naya ma te cha bo āmo kuṇḍalas
 con hma nakīva dhāyāva thva joginī mahā lajyā cāsyam
 conam thana sundarīnam thava leval-hma pi kāyāva
 nakalam thana thva sundarī nālā-pu cāyāva conam hanaṃ 5
 thva sundarīnam rājāyāta dhālam bho mahārājā cha-
 lapolasenam jita bharam khvalay yāta āva jinaṃ chatā
 dhāya nesyam bi jyā hune āmo byamgis chī kalātayā
 byapāl sol hune dh m rājāyāta dhāyāva rājānam sol
 vanam thva kṛtak juvāl sulāva tayā hma luyāva rājā 10
 kautuk cāsyam conāva Nārāyan Nārāyan Sīb Sīb dh-m
 hālāva conam thana Candrābatu pītināva chotaṃ Kṛtak
 juvāl sulā biya chotaṃ thva joginam thva sundarī misā
 44^b vanāva deśāntar vana | thva Bikramādīt rājā thava rājy
 vanāva Subhāvatī dhāvī guru māmayaṭa kanam bho 15
 guru mām chan dhāvī thvam khava strī caritr soya dhuna
 dh m dhālam ||

thatumna rājyā simhāsanas cha dane ma te dh m
 putrikā cha hma bosyam vanam || 19 ||

XIX

20

punarbar putrikā cha hmasenam dhālam bho rājā
 Bhojadeb pūrbakathā kane ne hune

Bhojapuri dhāyā desayā Dhanasāgar nām banīyān
 thava kāy kalāt vanam thāthava samudr pār yānāva
 banaj vanam thva banīyāyā kalātānam su mi-janayā 25
 khvālam ma sok thva vāt tājāva Bikramādīt rājānam thva
 misāyā carit svaya dh m jogi bhesanam vanāva thva
 misāyā duvāras con vanam

thana cha hnuyā dinas bā cati kotavālanam samastam
 desas halāva juva thva misāyā che thyas tunum sahan 30

1 misāyāta lam che bo chan 24 vānam tājāva

biyāva thva banyāyā kalātanam khāpā khanyāva duta
 kalam thana vmas̥t prakāranam bhīn bastu nakāva
 sukhānam kriḍī yānam conā b s thva misāyā kāy khova
 thva misā vanāva dudu tonakam tāthāva kotavālava nāpa
 5 con vanam hanam mocā khvāyāva thva misīnam mocā
 bodh yānam tāthāva kotavāl nāpam con vanam hanam
 khoyāva thva misānam tīm cīyāva nvānāva thathumna
 b s thva pāpi mocānam chu sukhānam ma hiva dh m tama-
 nam jūmudran suyāva mocā syīnam tāthāva kotavālava
 10 nāpa con vanam thana kotavālam dhīlam bho Sukhamā-
 bati tā'u jīlo chan macā ma kho chu jula dh m dhāyāva
 misānam dhālam hned vayakam con thukā dhīyāva
 kotavālam dhīlam he Sukhamābati atinam tīu jālo
 mocī ma kho āmo mocā chan syāto cha thathumna pāpi
 15 kha jūn mā syā āvanam hūī jī vāya dhuno āvalam hī jī
 vayī ma khuto ma vala dh dhāyāva thva misān kotavā-
 lanam sila bhālapava dhālam bho pranānath āva chi
 jhāya telasī thva madhi bho pine dh m es tava mādhī
 na|kalam thana thva kotavā esan dīnāva con b s jūmu- 4
 20 dran suyāva syāk

thana thva misān aneg pāt pitāmbar devane t̥thvaten
 vasanakāva svānan chucakam tayāva lukhā kos con jogi
 sal tāva dhālam bho guru dharmapratisthāyī deb āva jī
 puruṣ ma du tā'u taya ma teva thva devam cuyake mal
 25 jī ekātan m̥ phayā cha vāyo dh m bonam yanāva thva
 sīk hma cuyakāva thamam thva joginī jat jvanāva jati
 dhap jvanāva liva liva vanam las jogi hīnam yanā bho
 guru jnam dhīs tunum tol tiva dh m syānāva vanam

thana khusi thyanīva thva misā jati dhap jvanīva
 30 khusi sis conam thva jogin sīk jvanāva khusi chitam
 thana misīnam dhālam bho guru puli tava vas tunum tol tiva

dh m dhālam thana thva joginam thamam syāyīva siyāva
 puli to vasvanam ma va ni dh m vanāva gal-pot to vas
 tunum sik tol tāva thamam lamkhas ruku bisyam conam
 thana thva misānam jati-dhapan hnānāva chotam thana
 thva misā thava che li-hā vanam thva lamkhas con jogin 5
 jati-dhap jvanāva thava rājy li hā vanam ||

thvanam li da chi ni da lanāva thva Dhanasāgar banīyā
 li hā vava vāt tāvāva Bikramādīt rājānam jati dhap
 jvanāva bhāt rūp juyāva thva banīyāyāke tevā hlāt va-
 nam thva banīyān thva jati-dhap khanāva thava kalāta- 10
 yāta dhālam he Sukhamābatī jhyhis jati dhap u thyam
 nen jhyhis jati dhap svaya hiva dh dhāyāva Sukhamā-
 batīnam dhālam bho prabhu ju jnam bhīnakam tayā
 khve dh m bodh vānam tava hanam satī khu-hnu dhālam
 bho Sukhamābatī āmo jati dhap thana svaya hiva ma 15
 halasā sāsī vāya dh m nvānīva Sukhamābatīnam chatām
 ma dhāsvam conīva thana banīyānam cintalapā āva thva
 mahāpuruṣ tīvā hlānam vava gu niscay khato

45^b puruṣ syāva bhālapāva annas es tayā|va nakāva esan
 dināva sik thvam con b s jamudran suyāva leval puruṣ 20
 syāk rātrīs dām hotu holāva adhā madhā thanāva thamam
 du-hā vanīva khovā ju prabhu khunam syānam tīthala
 dh m tava sabdan khovāva nanī katakanam cā-hnas
 danā vayāva bicār yāt vava svayā b s svayā svayā thāyas
 dām adhā madhī thanāva tayāva nanī katakanam dām 25
 sināva kāyakūva thamam satī vane dh-m conam || thana
 lokanam citī vākāva khusis cuyakalī dh-m tīvā hlāk

thva pāpīnīvā bāpīl khava jati dhap ma dato niscay
 khava dh dhīva b s thva Bikramādīt rājānam jati dhap
 jvanāva sval vanam thva rājā khanīva Sukhamābatī 30

- dhālam bho rājā chin y bharaṇa khvalay yāt vava chinam
 chu dhāyam ma te sumukam cova dh m dhāyāva bhas
 cāsyam conā b s thva banivānam Sukhamābatu pi tūnāva
 chotam || thva Bīkramāditi rājā thava rāya vanam
 5 thathim-hma rājāyā sūhāsanas cha dane ma te dh m
 putrikā cha hma bosvam vanam || 20 ||

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- pumarbār putrikā cha hmasen dhālam bho rājā Bho
 jadab upakathī kane ne hune
 10 thva Bīkramāditi rājā jogi bhesan dhūl mī kunāva conam
 stri janavā caritr svavakam conam u kbu hnuyā rātrīs
 sakhi m hmasen ricakāva thva Bīkramāditi rājāyā kalāt
 ati ma tvañā-hma thva vavāva thva jogi salā. bho guru
 y pini huhukan vane tenā chan jipanis la kene vāyo
 15 jipani khusi chiva ma chālī dh m dhāyāva thva jogi
 bonāva vanam thana sakhi m hmasen malan kenāva
 thava ma teñī hma kalāt

pāle yān du bīānāva thva samnyāsīn khanāva bībhūtin
 holāva thva jogī khicā juva thana thva khicā bisyam
 vayāva thava guruyī Subhā'utayā che thyanāva lukhā-kos
 conāva khoyāva conam || thana Subhā'utan khanāva dhā-
 lam thva khicā julasā Bikramādīt rājā dasyam ko svayāva 5
 khicā soyāva mantr yānāva khicā ma juyakam rājū
 yanāva talam

thana Subhā'utan dhālam bho rājā cha-lapol thana
 cone ma te Sāntupūr nagarayā Biradebayā rāja hmvā ca
 Kamalābatī debīn Bikramādīt rājā puruṣ lāya dayā mā 10
 dh m śrī Sūryadebasake argh biyāva conam || thvayāke vane
 nuyo dh m prasthān vānāva vanam thana thva deś thyanāva
 sāl kana choyāva aneg jan lok vayāva la svasyam yanāva
 rajakulas duta bonam yanāva thva Kamalābatīva Bīkra-
 mādītava bībahār yānava sukhan conam || 15

thva b s Bhairabanand samnyāsīnam thva rājā khicā
 16^b yāya dhuna bhalapāva thva yā rājyas rajā juyāva cone
 dh vayā b s thva Bikramādīt rājā Sāntupūras du dh m
 vāt tāyāva thva Bikramādīt rājā conā thāyas thva Bhaira-
 banand samnyāsi natuvā juyāva thva Biradeb rājāyāke 20
 vānāva aneg prakaran pyākhun huyāva raja ṣuṣi yānāva
 natuvān dhālam || bho mahārāja cha lapolayā jūlā jan sol
 ma uva chu julo dhayāva rājan bonakal chotam thana
 Subhā'utan dhālam bho Bikramādīt rājā natuvā bhesanam
 chī mocakya yānam valo jin chatā bīdhān yāya dh-m 25
 thva rājāya jīb pulamālas du thanāva rānī kva khāyakāva
 dhālam bho rānī natuvān āmo pūlamāl phonīva chan ma
 bisya tva atīnam phonīva cha god juko lā hātīn kap
 tānā tva ma khanakam tayāva bākī byākam hāk tīnāva
 bīva dh m syanam tayāva thva rājā rānī Subha ut svā 30
 hman sol vanam

- thva-pani khanas tunuṃ aṭi ras tāyāva nīnā tarahanam
 pyākhun huyāva kenam thva khicā yānāva hayā hma rājā
 thva samnyāsinaṃ dhyānanam svayāva thva rājyā hmas
 jib ma du kharivā aṭi kautuk cāyāva svayā b s rāniyake
 5 *con bhun pulamālas rājyā jib con khaṇāva thva babu hma*
rājīyāke dhālam bho mahārājī cha-lapolayā hmyā cayāke
con pūlamāl phone prasann juya mīl dhīyāva rājānam
dhālam bho natuvā āmo misāyā bastu cha phone ma te
meba tī chan yayī yayā phova dhāyāva natuvān dhālam
 10 *rakh chī takī dām bīlasām ma yava thva pūlamāl bīlasā*
rakh chī takī dām biyā thya nan dhāyāva Biradeb rājānam
dhālam bho putri rānī ju āmo pūlamāl biva dhīyāva thva
rānīnam dhālam ju prānavā uti yānam tayā pūlamālā
gathya biva mā biva dhāyāva thana rājānam dhālam bho
 15 *putā rānī āmoyā duḡgam chin biyā dhāyāva thva rānī cān* 4
tam cāyāva cat phunāva adhā-madhā dayakam hāk tināva
bīlam thana natuvā ras tāyāva hmas khā juyāva pūl cha
goḍ cha goḍ smāva nayāva nunīva choṇā b s Subha ut
gurun rājā bhatī rup yānā choṇāva thva hmas khī lānāva
 20 *syāk thana thva khā samastam Biradeb rājā kanīva bīlam*
thva sabbhās coko lok sakale kautuk casyam conam thana
cha hnuyā dinas śasāl babu Biradeb rājyāke belā phonāva
rānī cī sahīṭ yānāva thava rājyā hī hī vanā sukhīnam
conam ||
 25 *thathimna parākram thulasā īmo simhīśvānas cha dane*
teva dhāyāva putrikā cha hma bosyam vanam || 21 ||

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- punarbār putrikā cha hmasenam dhālam bho rājā
 Bhojadeb ju khā na hune
 30 *Jambūpūr dhāyā nagaras Bīkramādīt rājā bālakhās*

bṛbunam vānaṃ tīthū thana mantrinam la hīṣyaṃ tava
 samastam thava putrava uti khaṇāva tava cha hnuṣā
 dinas ākhaḥ syanakal chotam samast bīdyā syanāva mārā-
 bīdyā svanāva samast sayakāva budhān chutam || thana
 Jambupūr nagarayā rājāyā hmyā ca kāvāva bibāhā yānāva 5
 lulam thava kāyayātam thva rānī cāyā bahuyā meba
 desivā mantriṣyā hmyā ca hayāva bibahār yānāva bilam ||

thvanam li rājā cā mantri cā ni hma ahal vaneṣāta
 katakaṇ hēakāva saḍa gayāva ahal vanam thani rājā
 mantri ni hmam sada gavāva beg thasyam vanāva kata- 10
 kanam li lācaka ma phu saḍanam huyakam vanāva pya
 hnu nā hnuṣā la thvanāva mahā agamy durgābanas
 thvanāva rātri juyāva āva gana vane dh bhālapāva
 mantrin thava mudes rājā thvanāva balā duvāva jāgati
 yānāva conā b s thva rājāyā pañc indrin non vāḥ hmutun 15
 dhālam thva rājāvāke ji cone ma valo thva rājā mṛtyu
 47^b juyāva julo mebanam mocake mu mvālo jin bāgh rūpanam
 mocake hanam hnāsanaṃ dhālam thva rājāyāke ji cone
 ma valo thva rājā jin mocake dh m sarp rūpan mocake
 dhālam thva rājā rāksas rūpanam kahnas junam mocake 20
 dh m mikhānam dhālam || hanam hnas potanam dhālam
 thva rājāyā sarīras ji cone ma valo dh m ji pi hā vane
 julo āva thva rājā kisi rūpan jin mocake dh m hnas potan
 dhālam thana ātmīnam dhālam thva rājāvāke ji cone ma
 valo ji pi hā vanāva pukhuli rūpan cone simā rūpanam 25
 cone simā kias con olasā simān civāva svāva pās cāva
 dh m laṃkha tvanevā valasā du kāvāva mocake dh m
 ātmān dhālam ||

thva samastam mantrinam tīvāva manas amdol juyāva
 bhālapā āva thva rājā gathva lakhalapya dh m conā b s 30
 rājāyā hnedan cāyāva na sanāva mālakya karm yānāva

- banas du-thya si-sā phal nayāva mantri cān dhānam bho
 mahārājā jin svayām jā thana dhuyā bhay dava sarpayā
 bhayam dava rākṣasayā bhayam dava matt-hā kisiyā
 bhayam dava śada gayāva jva lva lva bi-jyā-hune dh-m
 5 bona yanam || thana las byāghr khanāva meba lanam
 bonāva yanam hanam sarp khanāva la hūāva bonāva
 yanam hano rākṣas khanāva mebgū lanam bonāva
 yanam hanam matt hā kisi khanāva mantrinam dhālam
 bho rājā tha lanam vane ma julo dh m meba lanam bonāva
 10 yanam thana mayadān thyanāva atī manohar bhūmīs
 pukhulī cha-gu khan thva pukhulis simā cha mā dava
 thana bī-hni jāyāva tāp noyāva thva pukhulī thyanāva
 rājānam pyās cāva dh m śada-hmanam kva hām vayāva
 lamkha tvane dh m vanam mantri cānam dhālam bho
 15 rājā āsya āsya āmo pukhulis du kāya yava dh ganāva
 thva pukhulin rājā | du kāya-yānam tha bol dāsyam vava 4
 thva simā thava-thya thamanam dasya vava thvate upadrab
 svayāva mantri cānam rājī rakṣā vānīva hanam śada
 gayāva ni hman biśyam vava julo ||
 20 thana thva rājīyā sasalayā des thyanāva mantri cānam
 dhālam bho rājā chu ji thathya jvān chu yāva cha lapo
 layā śasalas vane nuyo dh m stri janvā caritr svavam
 khava dh m vanāva desanam pine conāva sal kanyāva
 chotam || thana rājānam thava jūā jan vava siyāva la sol
 25 vanāva nāpa lānāva thūthim bicār yānīva ānamdanam
 rājaghalas du tv bonam yanāva bhakṣā bhojan vākāva
 kothā biyāva thyane chotam thva mantri pine kvathās
 dyan julo

thana thva rānī cān dyanam danāva khātā kvasam
 30 conam thva mantri-cānam bhālapī tham chatā hetu julo
 chu juya tena khye dh m jīgart yānam conam hncd vava

thyaṃ yānam conaṃ thva b s pivane jhyālas thā thā
 yāsyam sahan biva thana thva rānī danāva khāpī kha-
 nāva pi hā vayīva thvava lisyam mantri tunam tu vayāva
 svasyam conam thva rāni cā vanīva thva jīl nāpa lāk
 thana thva jālānam dhālam he pāpini chan meba mi jan 5
 dayāva thukā nanīnam ma vala dh m nvānāva vātu-vāt
 dāvāva tamanam conam thana rānīnam dhālam bho
 bhāju cha binānam sunu ma du khye thani pāpi puruṣ
 vayāva ji vaya ma phato abek ma tele kha chi thana
 di sane bisvās yā hune dhīyāva jālānam dhālam ale 10
 pāpini chan bisvāsan ji prān tvam moya phava dh m
 dhayāva jāl li hā vanam thva samastam mantrinam
 svasyam conam

thva rāni mahāduhkhanam vayāva cyak khāpā kha-
 nāva du hā vanāva ma dyamsyam hamhamnam jhāsu kāl 15
 jukva tayāva conam thana thva rānīnam kvathās khāsyam
 tayā khadg kayava rājā syāk thva rānīnam khadg hin
 48^b kik gū mantriya | la hātis khadg tavāva tva śabdan khvava
 ji prabhu ju thva mantrin syāto dh m nvānāva khvalam ||
 thva vat tāyava babunam svacakal hava chān khvayā chu 20
 jula dh nenāva khava khyā thva mantri cān thva ji prabhu
 rajā mocak va jiva prasang vāya dh m rājā syāta āva ji
 prānaya thākur ma datayo dhāsvam nanā prakāran bilāp
 yānāva conam

thana na sanāva thva rajān mantri cā sāsti yānāva 25
 caṇḍāl lava hlāsyam syāke bisyam chotam thana mantri cā
 hālāva vanam gatham gu nyāy ma du des Haribang dhīyā
 des thva kham manuṣy thum syāyata bicār mu mvāl lā
 maha mahī bhay du banāntaras nānā jantuyā bhay mu
 mvālakam rakṣā yānāva vaya dhuno śasalayā desas kāran 30
 ma dayakam mukti ma dyakam siya mālo rājyām mokṣ

ma du thavam molṣ ma du gathina chu pāpan jula dh-m
 dhāyāva thana jyāth jyāth-panisen tāyāva dhālam ay
 pañc-lok sakalem thva mantrin dhāyā ma khu lā chān
 nirnay bicār mu mār paradeśan gathya dhāyīva thava
 5 jilmi mantrim kvathās mocakal dhāsyam li mebanam
 gathya dhāyīva dh m jyāth jyāth-panisen candālayāta
 gānāva rājāyāta vanāva thvate bṛttāntar kha kanāva
 bīpti yānāva mantri-cī lita bonā hayāva samast bṛttāntar
 namam || bho mantri cā thvayā kha gathya khava thva
 10 jula-jan sunānam syāto dh m nenāva mantri cānam dhā-
 lam bho mahārājā jnam chu dhāya āmo kvathās conāva
 rājāva rānīva ji nāpam sva hma conānam rājā mṛtyu
 julo rānīva jva ni hmasyam siva mebanam sunānam
 ma siva rānīyāva jva dharman jukva sīyīva Paramesvar
 15 thva matan jukva sīyīva thva matanam pāl yāyīva dh m
 dhāyāva conam thana śrī śrī śrī paramesvar Agnidebatā-
 nam ākāśas bi jyānāva dhālam bho mahārājā mantrivā
 doṣ ma du chān hmyā can syāto byaktan khava dh sva
 pol dhāyāva thathina byabahār du samastam rājā kanāva
 20 Agnidebatā antardhyān juyāva bi jyāk thana thva rājān
 thava hmyā ca vātu vān dāvakāva pi tināva chotam ||

thana rājānam mantriya hnevane dhālam bho mantri cā
 chan dos ma du dukkh cāva ma te dh m prasād bisyam
 chotam rājā-cā agnisamskāra vāva dh m tāl līku b s thva
 25 mantri cān dhālam bho mahārājā agnisamskāra yāva ma
 tere jin kāsi yane thva rājā sok thane jvakam sīyalayā
 gvaratopā jyācakāva gvaratopās rājī sok thanīva aneg
 na sīlakam lepan yānāva cakamas lūlakam līyāva hmes
 thanāva salayā hmas tīvāva rājāyāke belā phonīva va-
 30 nam || thimam hnāpā sīk lipā tayāva vanam thva mantri
 khvasya khvasya vanam ||

thana thva mantriya sasalayā deś thyanāva bhālapā
 4 ju kalāt nāpa lāya māl nāpa ma lāsyam vane ma teva
 misāyā caritr svayakam khava bicār yāyam khava dh-m
 dhāyāva thva sik-hma rājā simās khāsyam tayāva thva
 sala ni hmaṃ jvanāva thva deś vanāva sasalayā che 5
 thyanāva sal tā kva sol vava jilā jan vala dh- kva hām
 vavāva li cāyakāva thita bonam yanāva ādar yānāva
 mahā māny yānāva bhojan yākāva rātriya bel juyāva
 thana ni hmatu pulu denāva con b s thva Rūpabatnam
 dhālam bho prabhu ju thva śada cha hma suyā dh-m 10
 ānāva thana mantrinam dhālam || bho Rūpabati khava
 khva ju pāsā meba grāmas vanam kahnas hnāpām vavya
 thukā dhālam thana Rūpabatnam dhālam bho bhāju
 chin ju hevaka āmo pāsā chāy nāp ma kāyā jin siyā
 dh dhāyāva mantrin dhālam bho strī chan gathya siyā 15
 dhāyāva Rūpabatn dhālam khava khye dhol hāl vava
 49^b humhum simīs con sik gathya nava dh m kholo | hanam
 cha hma halam ku tinakāva nāya vāvo dh m hāram
 hanam cha hma halam sima cos tayā sik gathya nava
 dh m hālam 20

thva dhol hār sabd tāyāva Rūpabatn puruṣayāta dhā-
 lam bho prabhu ju jin dhor parikṣā siyā dh-m dhāyāva
 mantrinam dhālam bho strī Rūpabati thva sada thūl
 jhijhis rājā thukā bho strī Rūpabati thvayā kha kane
 na hune jhijhis rājāva jiva ahil vanāva saḍan huyakam 25
 vanāva atnam tā pākam durgābanas bās yānā thana
 jhāyāva rājāva hneḍ vava ju jukva bhay mālāva hneḍ
 vayakya ma chālā thana rājāva pañc indrinam non vāk
 jin neñāva conā gathya dhālasā hmutun bāgh juyāva
 vāya dhālam hnāsan sarp rūp juyāva syāya dhālam 30

mikhān rākṣas-rūp juyāva syāya dhālam hnas-potan
 matt-hā kisi juyāva syāya dhālam hanam mananam
 pukhuli juyāva syāya dhālam thvate byākam khava thāy
 thāyasam mahī bhayanam phenāva thva rājā rakṣā
 5 yānam hayā sasalayā deś thyanīva rānī-cāyāke vanāva
 pāhān juyā thana rātrīs rānīyā leval nāpa lāya tā'ulī ma
 phayāva tam cāyāva kvathās con khadg kayāva rājā
 syātam thana jin syāta dhakāva janjāl yāk thana ji
 dharm in jukva prān lena

10 āva thva rājā sita khava kāsī yane dh-m sijalayā khāl-
 topās sok thanam hayā āvalanam khava dh- chan khvāl
 soyāva vane dh-m thana vayā dhāyāva thana Rūpabat-
 nam dhālam bho svānu chu jūāya mu mvāle jin Candra-
 prabhā turtas mol hlūl vanī b-s Durgāsake pūjī vānīva
 15 stotr yānā thana Durgī debī tvam ras tāyāva jita baradān
 bisyam tava chan gu b sam bipatti ju ī b s jike baradān
 phon vāvo dh m dhīva āva āmo sik chiva jiva m hmisen
 — — sri Paramesvar tvam pūjī vāvas mīlikva tār
 līcakāva Durgī debīke vanam

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20 thana sri Paramesvar pūjī vānīva stotr vānīva humati
 vātam thina sri Paramesvaran ājūā datum bho Rūpabati
 chan vayā vayā bal phova dhīvīva thva Rūpabatinam
 dhīlam bho Paramesvari ji purus rājī mvāc ikam prasann
 juva mār prasann mār julisī ji purus rājīva nāpam siyu
 25 thva purusava nāpam ji siva dhīvāva sri Paramesvar
 tvam sugamasapvakt vānāva pratyaks juyāva mvācakāva
 lulam thvate dhunakāva sri Paramesvar antudhyān
 juyāva bi jvātum thana Rūpabatinam rājā dathus tayāva
 thava chu boḥam havāva mīn vānīva nānī prakār
 30 bhogam yākāva talam thina mantram thva rājī sik hma
 mvāc ikā gū kha kaḥīva rājūnam dhīlam dhany dhany

mantri māmam babu cha panī dh-m haṣṣamān yānāva
conam ||

cha hnuyā dinas thva mantri cānam sasalas belā pho-
nāva Rūpabati sahitan rājī hnepa cyānāva vanam thana
rājyā sasalayā deś thyanāva du hā vanāva deś-katakanam 5
khañāva rājyāke vanāva bimati yātaṃ bho mahārājā
cha lapolayā jilā-jan sīk hma mādāka hāla dh-m kanāva
thva rājā sahitanam sval valam thana aneg bimati yānāva
māny yānāva thata bonāva yanam thana nānā prakāra-
nam bhojan yākalam thana rānī ma du b s samast bṛttānt- 10
kha kanāva rājā rānī mantri Rūpabati thva pya hmam
thana rājy li hā vava julo thana deś katakanam vāt tājāva
bādya thātākāva sindūr jātrā vānāva rājaghalas dota
yanam thana mantri cān thava babu kanāva bilam
hnāpāyā kha sakatām kanāva bilam thana babunam 15
dhānam bho putr cha thimna mantri ma du thva rājyas
māhārasanam caram calati vānāva sukhanam cova dh ṇ
dhāyāva rājā rānī mantri sukhanam conam ||

thathina parākram yātasā thva simhāsanas cone dayāva
50^b dh ṇ dhāyāva putrikā cha hma bosam vanam || 22 || 20

VII

punarbār putrikā cha hmasen dhālam bho rājī Bho
jadeb jin pūrbakathā cha guli kane ne hune

Gaud desayā rājā karnasen thvayā mantri Buddhusen
thva rājyas mahā nem mṣṭās con dharmātmā thva Bu- 25
ddhusen mantri yā ekaputr thvayā bābahār yāyata bhari
mocā māvakal chotam mahā sundar suraksan jāti sva-
yāva bābahār vānāva bilam cha hnuyā dinas kāyavātaṃ
dhālam bho putr chan kalātavā chu chu guṇ dāva neva
dhāyāva kāvanam nenam bho strī Dhanabati chan guṇ 30

chu chu du gathya khava dh m nenāva Dhanabatnam
 dhālam bho prabhu misā janān chu yāya chin duta bisyam
 tako bastu nidān yāya du thya chi bhojan yātake chi
 sarir nidān yāya thuti jī gun dh-m kan nenāva thvate kha
 5 babuyāta li sal kanam babun dhālam āmo strī cha-hman
 gana ni dh-m hanam cha-hma svayāva bīlam

hanam babunam dhālam bho putr āmo strīyāke hnā-
 pāyā thyam nava dhāyāva kāyanam nanam bho strī chan
 gun chu chu dava dh m dhāyāva Jñānabatnam dhālam
 10 bho prabhu misāyā gunanam lava mī-hma tosan yāya
 phava tosan hma tava mī yāya phava dhāyāva thvate kha
 babuyāta li sal kanam bho putr strī yāya āmo khava
 dh m dhāyāva Dhanadatt mantriya duta kāya pita biya
 byāpār yākāva talam thana aneg prakārayā ka uli lava
 15 hlāsyam talam thva bhalyā bāy svaya bhālapam

thana bhalinam thva ka'uli li patas thikay juyāva
 ka'ulin dhyabā kāsyam talam thva b s babunam nanam
 bho bhali chanake con ka'uli hiva dh m dhāyāva bhalinam
 dhālam bho babu ju ka uli thikay juyāva dhyabā kāsyam
 20 tayā mālasā kā hune babu ju dhāyāva thana babunam
 dhālam āsā tha cone dhāyāva vanam hanam dhyabānam
 mohol kāsyam talam dhyabā thikay juyāva hano moholan
 sāhi kāsyam talam thana babunam dhālam dhyabā hiva 51
 dh m dhāyāva bhalinam dhālam dhyabā thikay juyāva
 25 mohal kāyā mohol thikay juyāva sāhi kāyāva tayā kā hune
 babu ju dhāyāva babun tha cone dh m dhāyāva vanam
 thana hano sāhin lu kāsyam talam thana babunam dhālam
 bho bhali chan kāsyam tayā sāhi hiva dhāyāva thana
 bhalinam dhālam bho babu ju sāhinam lu kāsyam tayā
 30 mālasā kāva dh dhāyāva babun tha cone dh- dhāyāva
 ma kāsyam talam thvate svayāva babun bhali Lakṣmi

bhālapāva sarbasvam lava hlāsyam talam thana bhali-cān
 samastam bhīn pūr kāyāva lu kālāva to chu dhāle thyāk
 dayākāva bhvātalaś du thanāva talam mālanas pi tinam
 talam

thana li-patas thva deśayā Duṣṭabuddhi cha hmasen 5
 rājāyāke chonāva bilam bho mahārājī thva desas cha lapol
 rājā ma khato thva mantri rājā julo dhāyāva thana rājā-
 nam bho Duṣṭabuddhi gathya yāya māl dhāyāva Duṣṭabu-
 ddhinam dhālam thva mantrinam cha-lapol tok pulo pi
 tinam cho-huni dhāyāva thvayā bacan nanāva rājānam 10
 ājñī bisyam choṭam thana aneg katak vanāva bā cātis
 vanāva thva mantri kva bonāva dhālam bho mantri
 rājāyā ājñā nanāva chu tha cone ma dato dh-m kvathān
 pi tināva tālan dayāva khakhin cināva thana mantrinam
 dhālam bho jan lok panu ji chu aparādh dh-m nenāva 15
 rājāyā jananam dhālam ji panisen chu siyā rājāyā ājñā
 huni dh-m pi tināva choṭam thana bhari cānam khvasya
 khvasya dhālam thva dhigas cha guli sunum bi-hune dh-m
 dhāvāva kāva dhāvāva thva dhvagas kāvāva bekuni
 cyānāva nī hma vana 20

51^b |thana ni hnuyā las des bāhuris thyanīva Jñānabatin
 dhālam bho prabhu ju chu ji sukhan conā āva dukhu
 julo āva nāvata dīm du lā dhāyāva cha hmasyākem dām
 ma dayāva Jñānabatin dhālam bho prabhu ju jike bhina-
 kam hāyā du lu tva chu nīvo ann nānāva hiva dh-m 25
 bisyam choṭam thva mantri cīnam des du hā vanāva
 hatas lu māvāva dām kāyāva bhālapī thva dāman u-pani
 nake yanayī nanānam phuvāva thamam ekātan nalasā da
 chu tva Kalyugis ganayī bahu ganayā mām ganayā
 kalāt gathyamam ma julo dh-m deśīntar van julo 30

thana lā'utūn ma vavāva hanam hābuvāna dhālam bho

babu ju chi kāy ma ulo thva lu tva chi nayo jin bhinaka
 taya haya ann nanāva hiva dh mṛ bisya chotamṛ thana
 babun thvathyam bhālapāva desāntar vanamṛ thana mama-
 yāta dhalam bho mam va paṇi nṛ hmaṇ ma vala jṛ
 5 dhalasā lyasya galhya vane chi jha sane dh m lu tva chi
 biyava chotam thvanam thvathyam bhalapāva desāntar
 vanam

thana hnethuyāta dhalam bho tatā ju ava thva paṇi
 sva hmaṇ ma vala jhijhi gathya yāya jin dhaya thya
 10 yālasā va paṇi napa laya jya phava dhāyava hnethunam
 dhalam chan gathya bhin athya yāva dhāyāva jin chu
 dhāyṛ dh dhāyava lithun dhalam jhijhi misā jasyam
 cone ma telo chan puruṣ jṛ dhaya jṛ stri cha dhaya dh
 bhakha yanava thana Jnanabātun striyṛ chay alamkal
 15 tol tava bhakuvan cinava ṛgā hma chim dāyāva gā cha
 pun neyāva des du hām vanava hatas lu miyāva dhyabā
 sihi kāyāva thva daman mṛ janaya bastr misavā bastr
 jalamkṛsi betālṛ kṛsāyṛ ga tilakaman tadavar bhin bhin
 bṛstu nānavṛ bhin saḍa chṛ hma thvate nanāva thamamṛ
 20 mṛ janaya chāyanam tiyava hnethuṛ | misa chāyan tiyāva 5
 thathya conā b s mahāpuruṣ cha hma vava khanava sal
 tava dhālam bho mahapuruṣ jṛ paradesan vava jita cikṛl
 tyā bṛh du la dṛtsā sat chi ti bonam haya māl dhāyava
 dayavṛ khve junam bonam haya dh mṛ vṛnam thvṛna
 25 dh vṛ thva sat chi hma bonam havava cākal tavava
 hīlam

thvṛna cikṛl paṇiṛ hanamṛ talamṛ thvṛ desava raj tyṛ
 prasthān dṛtanāva kṛva dh mṛ svacṛkamṛ talamṛ thvṛna
 riyāva prasthan dṛto dh mṛ kṛnava thamamṛ śara gasyamṛ
 30 vṛnamṛ kṛl it dulinṛ ku buvakṛva cikṛl pṛmisenṛ licṛkṛva
 riyṛvṛ sabhṛvṛ bṛacṛkamṛ vṛnamṛ thva riyṛnamṛ kṛnavaṛ

huhu su mahāpuruṣa vala dh m nenāva jan choyāva nenam
 bho mahāpuruṣa chi su juyāva chāy thana jhāyā dhāyāva
 mahāpuruṣan dhālam Gaudh dhāyā deśayā mantriyā kāy
 thukā babu-juva lānāva vayā datasā thana cākar cone
 ma datasā mele vane dhāyāva lanakam tāthāva thvate 5
 kha rājā kanā rājānam dhālam mahinā bisyam taya
 makhā mele vane ma te dh m bonakar chotam bonam
 hayāva rājī nāpa lācakāva rājānam dhālam bho mahā-
 puruṣa jī rājyes cākar yānam taya mahinā-gulī kāya dh m
 nanam bho mahāpuruṣanam dhālam bho mahārājā jin 10
 chu bimati yāya jī jan sat chinam ma gāk chin svayāva
 bi hune dhāyāva silopā biyāva layā buyā kāry samastam
 citā biyāva cautīrā sam biyāva lava hlāsyam talaṃ thana
 samast bastu-bhāb che bu bilam cākal-panita hmatim
 hmatim che bivāva rājyā mantri juyāva samast citā 15
 yānāva con julo

thana cha hnuyā dinas Jñānabatīnam dhālam bho
 tatā-ju āva jhijhis puruṣa vayaketa mām babu vayaketa
 upāy vāya nuyo dh m thithi samadhār yātām sadābatī biya
 atithi paradeśi samnyāsi brāhman thva panita bah bah 20
 52^b |tin svavāva pe takā nī takā dām biya thva vāt pūrbasam
 dakṣinasam pascimasam uttarasam thva vāt nanāva
 vayāva dh-m sadābatī bilam cha hnuyā dinas Buddhisen
 mantriyā kalāt phon vava thva khanāva Jñānabatīn dhā-
 lam bho tatā ju huhu khan lī jhijhis mām bhot vala dh m 25
 kenāva dhālam bho mātā chita chu biya dhakam dhāyāva
 mālānam dhālam bho bhābā bastr biya jita dhāyāva chī
 vane lā cone lā conasā jinam la hsyam taya dh dhāyāva
 mālānam dhālam bho bībī chī krpī datasā cone dhāyāva
 jiva khye dh-m dhāyāva du ta bonam yanāva bastranam 30
 tyakāva dudu suke byāpāl biyāva talam thanam li Bu-
 11 ma jāk 20 sanyāsi 26 chīta chuyakam 30 du ta conam

ddhisen vava khañāva Jñānabatīnam dhālam bho tatā-ju
 humhum bāju vava dh- kenāva dhāram bho gusāhi chī
 cone lā vane lā gathya khava dhāyā thva gusāhin cone
 dhāyāva thva duvālayā javas talam

- 5 thvanam li puruṣ khañāva Jñānabatīnam dhālam bho
 tatā-ju humhum khañā chijis prabhu valo khava dh-m
 kenāva puruṣayā thāyas vanāva dhālam bho paradesī cha
 thana conasā jum la hisyam taya dhāyāva paradesīnam
 dhālam chī kṛpā datasā cone dhāyāva bhūm-gu bastran
 10 tiyakāva hātam chin ji-pani vāñāva ganam vane ma te
 dh-m dhāyāva thāmava nāpam rājyes conyac huyāva cha
 hnuyā dinas babu mām puruṣ duta bonam yanāva
 thava betāli toyāva u-panis hnene tayāva dhālam bho bīju
 chī Buddhisen ma khu lā dh m thithi bicār-kha bistār kha
 15 hlātam chī kar-panisen ji panī vāñam tātthalam āva ji
 panisen buddhi yāñāva samastam dayake dhuna dh m
 bāju mām puruṣ bhok puyāva samastam la hlāñāva
 bilam thvate kha nenāva | Buddhisen kautuk cāsyam 53
 conam thva kha rājā kanāva rījā kautuk cāsyam conam
 20 thvanam li Buddhisen mantri thava rājāvāke vanāva
 thvate br̥ttāntar kha kanāva thva rājāva hnāpāva thvam
 mūlamantri yāñāva tava julo
 thathina parākram datasā thva simhāsanas cone dayiva
 dh-m dhāyāva putrikā cha hma bosva vanam || 23 ||

25

XXIII

punarbār putrikā cha hmasen non vāk bho rājā Bho-
 jideb jin pūrbakathā cha guli nenam tayā du jnam kane
 nava

- Hastināpūr dhāyā nagarayā rājā Ratnadhvaj dhāyā
 30 mahā pratāpi thvayā putr ni hma dava ati sumdar juva

thva-pani ni-lunaṃ bhurung hilakāva hmi-tar juva. cha
 huṃyā dinas thva rājakumāl-panisen camā-juṃyā kvathās
 hilake-gu kāl vanam thana dājunaṃ dhālam. hmi kijā-ju
 kāyāva hiva dhālam hanam kijānam dhālam. chan kāl
 hmi dh-m dhālam thana kijā-luna vañāva kāl vanam 5
 thva kumārayā rūp khañāva jauban khañāva. thva rāniyā
 man vañāva thva rājakumālava balanam kriḍā yāke
 tenāva jvane tenāva thva rājā-cā bisya valam. thana rānī-
 nam va yāva he ma siyāva thamam ra hisya tayā bhaḥi
 rājā-cā tu bhālapāva ghas punam tayāva talam. thva 10
 bhatam kacilan puyāva rāniyā nugalas hi vava lanam gūk.

thva birahanaṃ con b-s Ratnadhvaj dhāyā rājā ahal
 vanāva li hā vayāva rāniyā kothās vane dh- vanam thana
 rāninaṃ khāpā tināva du ma kāsavaṃ chunu ma dhāsyam
 conam thana ahal vanāva jhāvāva dukkhanam rājānam 15
 dhālam bho rānī chāy khāpā ma khanā chan chu dukkh
 jula chan dukkh jū mocake makhā dhāyāva rāninaṃ
 saty vācakāva khāpā khanāva khoyāva rājāyā hūavane
 dhālam bho rājā chan kāy-panisyeṇ jita bal adhikāl
 yānā j ghāl svava dh m kenāva dhālam bho rājā chī 20
 kāy syāta|sā j mivāva ma svātasā jūm siya dh-m hat yānāva
 babu tam cāyāva caṇḍāl bonakal chotam thva mantrīn
 karunā cāvāva sala cha hma dām mālaka biyāva dhālam
 bho rājā cāto cha panis camā junaṃ chonāva babu-ju tam
 cāyāva cha panī syāvayāta caṇḍāl bonakal chotam cha- 25
 panī thana cone ma telo bisya hmi dh- dhāyāva biyakal
 chotam svāya dh tavā rājā-cāto bisya vana dh m cit
 pācukam con julo thva bisya van rājā-cāto banas simā-
 kvas bās vātam ||

thva simās con suk sāli jhangal dāva thva jhangalanam 30
 dhālam bho sāli rājaputr panī mahākaṣṭanam vala dhā-

yāva sālinam dhālam bho prabhu ju thva-pani atī rūpa-
 bant gun du lā khye dhāyāva śukanam dhālam gun ma
 du suyāke jī syānāva bas ma tasyam chuyāva nalasā thva-
 hma cakrabartī rājā juyāva dhāyāva sālinanam dhālam
 5 bho prabhu-ju jim ama-thya naya phatasā bātis lakṣam
 lāyāva dh-m dhāva-gu tāyāva thva rājaputrpanisen kaya-
 kāva śuk-hma dadānam lānāva chuyāva nava julo sāli
 hma kijā-junam lānāva chuyāva nava julo

thvayam satī sunu śaḍa gayāva ni hmarī vanāva śaḍa-
 10 hmanam ku tina vanāva dāju-hma sīk thana kijā khva-
 yāva thva simās khāsyam tāthāva agnisamskāḥ yāyata si
 nāya dh-m vanaḥ || thana ākāśas Pārbati Mahādeb hme-
 tal vava Pārbatinam khaṇāva dhīlam bho Paramaśvar
 Mahādeb thva rājaputr atī sundar karuṇā cāvā-pu jibadān
 15 bi-hune dhāyāva Mahādebanam māvācakam tāthu julo
 thana rājaputranam dhālam ja dyanam co-tole ji kijānam
 vānūva vana dh m khvasya khvasya mahā durbkhan juyāva
 des cha-guli thvanāva thva Gandhabatī dhāva desavā rājā
 vānūva rājī ma dāyāva Gandhahastinam māvākal cho 54
 20 tam vabolanam jvānā kalen svām mālī jvanakāva thva
 desas vāḥkū thva b s thva rājaputr desas du hāyāva co-
 nam thva Gandhahasti kṣin khaṇāva kalāśas coḥ lapkhan
 abhisek bāyāva svām mālānam kva khāvakāva jūtrī vānūva
 rājā yānūva tava julo

25 thana kijānam agnisamskāḥ vāyata mālāka tāl līcākāva
 vanam thva sīk ma dāyāva khvasāva bhramarapam jūlūp
 thana cha hnuvā dīnas des cha guli thvanāva desas du hī
 vāḥkūva kṣmāḥkūva kṣmāḥkūva vānūva coḥkūva thva kṣmāḥkūva
 jūlūp vā-hma āvi māvā dāva rātrīs khvasya khvasya pot
 30 sulenam māk tīvāva rājaputranam ānām chū kal pūm

10 kijā khva* 12 ākāśas pārbati 23 svām mālānam 26 bhramar-
 rapam 27 thvanāva 29 jūlūp vā hma 30 chū kal pūm

thva-pani ni hmaṃ bhuruṅg hīlakāva hmi-tar juva cha
 hnuyā dinas thva rājakumāl-panisen camā-juvā kvathlās
 hīlake gu kāl vanam thana dājunaṃ dhālam huni kijā ju
 kāyāva hīva dhālam hanaṃ kijānaṃ dhālam, chan kāl
 huni dh-m dhālam thana kijā-hma vanāva kāl vanam 5
 thva kumārayā rūp khaṇāva jauban khaṇāva thva rānīyā
 man vanāva thva rājakumālāva balanaṃ kṛīḍā yāke
 tenāva jvane tenāva thva rājā cā bisya valaṃ thana rānī-
 naṃ va yāya he ma siyāva thamam ra hisya tayā bhaṇi
 rājā-cā tu bhālapāva ghas punaṃ tayāva talam thva 10
 bhatum kacilan puyāva rānīyā nugalas hi vava lanam gūk

thva birahanam con b s Ratnadhvaj dhāyā rājā ahal
 vanāva li-hā vayāva rānīyā kothās vane dh- vanam thana
 rānīnam khāpā tināva du ma kāsyam chunu ma dhāsyam
 conam thana ahal vanāva jhāyāva duhkhanam rājānaṃ 15
 dhālam bho rāni chāy khāpā ma khaṇā chan chu duhkh
 jula chan duhkh jū mocaḥ makhā dhāyāva rānīnam
 saty yācakāva khāpā khaṇāva khoyāva rājāyā hnavane
 dhālam bho rājā chan kāy panisyeṇ jita bal adhikāl
 yānā ji ghāl svava dh m kenāva dhālam bho rājā chī 20
 53^b kāy syāta[sā ji mvāya ma syātasā jū siya dh m hat yānāva
 babu tam cāyāva candāl bonakal chotam thva mantrin
 karunā cāyāva sala cha hma dām mālaka biyāva dhālam
 bho rājā cāto cha panis camā junam chonāva babu ju tam
 cāyāva cha panī syāyāta candāl bonakal chotam cha- 25
 panī thana cone ma telo bisya huni dh- dhāyāva biyakal
 chotam svāya dh tayā rājā cāto bisya vana dh m cūṭ
 pācukam con julo thva bisya van rājā cāto banas simā-
 kvas bās vātam ||

thva simās con suk sāli jhangal dava thva jhangalanam 30
 dhālam bho sāli rājaputr panī mahākastanam vala dhā-

yāva sālīnam dhālam bho prabhu ju thva panī atī rūpa-
 bant gun du lā khye dhāyāva sukanaṁ dhālam gun ma
 du suyāke ji syānāva bas ma tasyam chuyāva nalasā thva-
 hma cakrabartī rājā juyīva dhāyāva sālīnanam dhālam
 5 bho prabhu ju jṁ ama-thya naya phatasā batī lakṣaṁ
 lāyīva dh m dhīva-gu tūyāva thva rājaputrpanisen kaya-
 kāva śuk-hma dadānam lānāva chuyāva nava julo sālī-
 hma kijā junam lānāva chuyāva nava julo

thayām satī śunu saḍa gayāva ni hmam vanāva śaḍa
 10 hmanam ku tina vanāva dāju-hma sīk thana kijā khva-
 yāva thva simās khāsyam tāthāva agnisamskāḥ yāyata si
 nāya dh m vanam || thana ākāśas Pārbatī Mahādeb hme-
 tīl vava Pārbatīnam khanāva dhālam bho Parameśvar
 Mahādeb thva rājaputr atī sundar karuṇī cāyā pu jibadīn
 15 bi-hune dhāyāva Mahādebanam mācakam tāthu julo
 thana rājaputranam dhālam ja dyanam co-tole ji kijānam
 vānāva vana dh m khvasya khvasya mahā duhkhān juyāva
 deś cha gulī thyanāva thva Gandhābatī dhāyā desayā rājā
 sināva rājā ma dayāva Gandhahastīnam māvakal | cho- 5
 20 tam vaholanam jyānā kalen svān mālā jvanakāva thva
 deśas vālākā thva b s thva rājaputr deśas du hīyāva co-
 nam thva Gandhahastī kisin khanāva kalāśas con laṁkhan
 abhiṣek biyāva svān mālīnam kva khīvakāva jātrī vānāva
 rājī jānāva tva julo

25 thana kijānam agnisamskāḥ yāyata mīlāva tāl līcakāva
 vanam thva sīk ma dayāva khvasyāva bhramarapam julam
 thana cha hnuvā dinas deś cha gulī thyanāva desas du hā
 vāyāva kuḥmālīvāke bīs jānīva conam thva kuḥmālīvā
 jan pya-hma āvi māyi dīva rātrīs khvasya khvasya pot
 30 sulenam nāḥk tūyāva rājaputranam nenam chi kaḥ panī

chāy khwayā cha duhkh data dhāyāva thva-panusyen
 dhālam khava khye mahāpuruṣ jī-pṛṇṇ rāksas nake pīl.
 pya-hmā hoṇam conānam cha-hma rāksasayāta nīke mālo
 thathyanam khoyā dhāyāva rājaputran dhālam chī-kal-
 panī jūāya mu mātē chu nimittin jī vane makhā dh-m 5
 tāl lācakāva jā cha dār ku emāva bhānī vanāva phāl
 cha pu jvanīva rāksas nake thāyas capīl cha-guli dāva
 guli yana uli bhṛtuk khelas tūyāva thnamam capālas khāpā
 tūāva cona ||

thanam li bā-cālis rāksas vayāva manusy ma khānāva 10
 dhālam bho pīpast manusy capālas con-hma kvahā vayī
 lā vāvo dh m hākapīl bhāva rājaputranam dhālam bho
 duṣṭ rāksas chan jī naya ma phate jī thatham gu me svava
 dh m phāl hīk tūāva bilam thva rāksasnam tamam phāl
 lī thvānāva snamam con b s thva rājaputran Karmadebatā 15
 namaskār yānāva khaḍg svat phyānīva capālanam kvā-
 hām vayāva pālāva mocaku julo thvayām satī ṣu hnu rājā
 jan nī hma vava thva rāksas snamam con khānāva thana
 sunam ma du thva rāksas sunīnam svāto bhālapāva thva
 54^b rājaputr cā cha-hma khānāva thva panī nī hma savā sama- 20
 dhār yānāva thva rājaputr mocavāta cupin svāva tumthiṣ
 ku tinakā lāthāva rājyāke vanāva dhālam bho mahārājā
 jī panisen thāmā rātris rāksas mocake dhuna dh-m rājā
 kanāva bilam thanā rājānam dhālam bho jan-panī khava
 lā dh nanāva socakal choyāva rāksas sīk khānīva thva 25
 rājān prasād bīsyam chotam ||

thana Bīsnusām dhāyā brāhman mahādārīdr juyāva
 bhikṣā phonāva vava b s pyās cāyāva tumthiṣ ko sok b s
 thva mocā khānāva karunā cāyīva mātācakāva busyam
 yanāva kalātayāke dhālam bho brahman jbhīṣ mocā ma 30
 du thava garbhas jāyalapu bhālapāva nidān vāva dh m
 hānāva talam thana thva mocā dasyam nīsyam thva brā-

hman dhanādy julam thva brāhmaṇaṇ nakāva sukhān coṇ
julo ||

- thvana li Gandhabatī nagarayā cakrabartī rājāyā Hī-
raṇyadatt nām baniyā aneg bastu-bhāb bīyāva banaj chok
5 thana samudr thyañāva nām pār yāyas nāmas danāva.
pār yāñā b-s thva nām ma hnāk. thvayā upāy gathya yāya
māl dhāyāva. rājān guṇik guṇik brāhman-pani munakāva
ñanaṇ bho brāhman-pani thva nām hnāke-guyā upāy
dava lā dhāyāva brāhman-panisen dhālaṇ āmoyā upāy
10 mebatā ma du grāmas coṇ Biṣṇusvāmī brāhmaṇayā kāy.
batīs lakṣaṇ lāk thva syāñāva bilasā āmo nām hnāyāva
dhāyāva. thva baniyān rājāyā jan boñāva Biṣṇusvāmī
khavayaka mocā hayāva nāmayā thāyas yañāva mālakva
tāl lācakāva thva rājā-cān samast tāl lācaku svayāva
15 ānanaṇ bho baniyā chu nimitṭin ji svāñāva bahi biva tenā
dhāyāva baniyānaṇ dhālaṇ bho mocā thva nām ma
hnākavā kārānas cha bahi biva tenā dhāyāva thva rā jā 55
cān dhālaṇ thva nām hnātasā ji jib len lā dhāyāva bani
vānaṇ dhālaṇ thva nām hnātasā cha jñāva mu mvalē
20 dhāyāva thva rājā-cān samudras mol hluyāva nām thivāva
Sūryadēb tvaṇ tha svayāva dhālaṇ bho Paramesvar ji
cha-lapolavā bāps khataśā thva nām hnāva māl dh dhāy
tunnaṇ thva nām hnāk julio thana thva baniyān thva mocā
nāpaṇ coṇāva samudr pār vanāva banaj vañ julio
25 thana Kauśaly deś thyañāva thva baniyā vava bakhāna-
naṇ aneg baniyā svayāva thva rājā cā coṇā dhikhve coṇ gu
bastu dakṣaṇ cava julio thana thva desavā rājānaṇ
ffendrasāṇm heḥ nī god mūl vāke āva thva baniyān heḥ
cha goḍ lak chi mūl yāk cha goḍ sva lāk mūl vāk thana
30 thva mocān heḥ nī godaṇ kāsyāṇ svayāva dhālaṇ lak
chi dhāyā guli mūl kha sva lāk dhāyā guli jukva ma khu

ka'u cha godan̄i ma van̄ dhūyāva thana kha rājā khañña
 rājānan̄i bonakal hayāva thva mocāyāke ācān̄i bho
 mocā thva hel gathya ka'u cha godan̄i ma van̄ dhūyā.
 mocānan̄i dhūlan̄i khava khye mahārājā thva hel chyāya
 jva thva helas kil dāva ma khatasā jta sāsī yāva dhūyāva
 thva rājān̄i hel tva chyāñña kil ni-hma con khañña
 dhany dhany thva mocā debava tuly dhūyāva samast lok
 ati kautuk cāvāva conan̄i thana thva rājānan̄i thva mocā
 Jaharāj dh- nām chuñña talaṇ hel-khānis buār yākāva
 tava julo

thvanan̄i li cha huuvā dinas thva rājyā kaputī cha-
 hma dāva thva huuvā ean̄i kavasū kva svasyan̄i con
 b s thva rānī cāyā man vanāva kvatavāl vava khañña
 thva su dhakān̄i nenan̄i sakḥinan̄i dhūlan̄i koṭavāl thukā
 dh ṇi kanāva hanī bahani jike boñña hva dh-ṇi dhūyāva
 chotan̄i hanan̄i mantri cā vava khañña rānī cānan̄i hup-
 hup su dh nānan̄i sakḥinan̄i dhūlan̄i mantri-cā thukā
 hanī bahani vāyo dh ṇi dhūyāva chotan̄i hanan̄i Jaharājā
 vava khañña thva su dh nanan̄i sakḥinan̄i dhūlan̄i
 helas nidān vākan̄i tayā hma dhūyāva hanī bahani vāyo
 dh- dhūyāva chova dhūyāva sakḥinan̄i dhūlan̄i bho Jaharāj
 hanī bahani vava māl dh- kanāva chotan̄i

thana rātriyā samy juyāva koṭabāl cā vanāva cha-guli
 kvathās talaṇ hanan̄i mantri cā vanāva cha-guli kvathās
 talaṇ hano Jaharāj vanāva cha-guli kvathās talaṇ thana
 rānī cā sakḥi panisyeñ heakāva kvatabāl cāyā kvathās
 vanāva nāpan̄i conāva betālī kāvāva cili cili phāyāva
 bilan̄i thva kvotabāl phelā phelā tu jññāva conan̄i meba
 betālī kāvāva thamān̄i cicakāva pi tināva halan̄i hanan̄i
 mantri-cāyā kvathās vanā nāpan̄i con vava khañña tha
 mantri-cā phelā phelā tuk gyāk thvayā betālī kāvāva cal

cal phāyāva sakhiyāke meba betālī kāyāva thamanaṇ
 cicakāva pi chosyaṇ halan. thva mantri koṣabālan khaṇāva
 suryā biya dh-ṇ dhāyāva mantri-cānaṇ bimati yāṇāva
 tol-lāva chok julo

- 5 punaḥ rānī-cā Jahorāj tayā kvathās vanāva nāpaṇ
 pyet punaṇ conāva Jahorājan rāniyā mudes tuti de chā-
 yūva lā-hātan kvanāva talan thana Jahorājayā betālī
 kāyāva cili cili phāyāva bilan thva Jahorājan van khunāyā
 sīnaṇ cikuti cikuti dhanakaṇ khaṇāva bilan thana
 10 phubās lapkha pāpālan tayāva Jahorājayāta bilan Jaho-
 rājan kāyāva lapkhas kva svayāva lita bilan thva rānī-
 cānaṇ bhīn betālī kāyāva thamanaṇ cicakāva dathu
 kvathās boṇan yanāva aneg bandhan prīti yāṇāva thuthu
 mālakva bhākhā yāṇāva pi chosyaṇ halan
- 15 thana lās koṣabālanāṇ khaṇāva jvanā yanāva rājāvāke
 bimati yāṇāva suryā biya yanāṇ thana devas kacimgrā 5
 juyāva rānī cān gīv-jhālas conāva ko svaya conā b s
 Jahorāj suryā biya van gu vāt lāyāva rānī cānaṇ gāṇkal
 chotam Jahorāj suryā bilasā jin ma sīvā thakunivā āyūti
 20 dh-ṇ dhāyāva suryā biya mī chīva thana rānī cī babu
 juvāke vanāva dhālan bho babu ju jin purukh biya
 dhīyāva babu junaṇ dhīlan jin svaya dh-ṇ dhāyāva
 rānī cānaṇ dhālan bho babu ju jin svayaṇ tava dhuna
 Jahorāj bi hune dhāyāva babunaṇ dhīlan Jahorāj
 25 suryā biya dhuna dhīyāva rānī cān dhāran Jahorāj da
 mī khva dhāyāva danisī kāva dhīyāva Jahorāj bonakal
 chotaṇ Jahorāj thyanāva rānīnaṇ babuvā hāyane
 yāṇāva bilan thana rājīnaṇ ṇenaṇ bho Jahorāj chān
 jīti chu dh-ṇ nēāva Jahorājnaṇ dhīlan Hastinīpur
 30 nagiravā Ratnadhvaj rājīvā kāv thukā dh-ṇ kanāva ju

babu juva birodh juyāva duḥkhan ji vayā dh m kanāva
rānī cā bibāhār yānāva biva julo ||

thvanam li cha hnuyā dinas thva rājā cānam babu-
juyāke bimati yātam bho babu ju cha lapolayā pratāpam
ji sukhanam cone dhuno āva ji thava rājye vane tyalo 5
dh-m belā phonāva babu hma rājīnam aneg ratn biyāva
thva banyā bonāva dhālam bho banyā chava nāpa vava-
hma ji jilā jan chan nidīn yānam bonam jane māl dh m
rani cā sahitan lava hlāsyam biyāva halam thana bani-
yāva nāpa nāmas danāva samudr pāl yītam || thana 10
banyān pāp mati bhālapāva nanānam li-hā vane dh-
manas bhālapāva thva rājā cā rānī cān ma khanakam
samudras ku tinaka choyāva rāni cā thava rājyāke du
tāva prasād kāya bhālapāva rājā cā samudras ku tinakal
chotam || thana luku biyam vanāva lopa minakam thā hā 15
56^b vayāva rāni cānam khanava tha kāyāva | talam thva tha
kāva gu banyān ma khan thva nāmas dathu kvathās
tayāva khapa tināva talam ||

thva b s thita thyanava banyānam rājyake kanam
chova bho cakrabarti mahārājā cha lapolayāta bah atī 20
sumdari rāni haya dhuno dh m sal kanam choyāva thva
cakrabarti rājā thamanam bi jyānāva banyā nāpa lānāva
banyānam rājāvāta sivā dhayava dhalam || bho raja thva
nāmayā kvathutas svasya bi jyā humi dhayava thva rājā-
nam dhalam bho rāni khapā khava dh m sal tava rāninam 25
dhālam ji prabhu julasā Hastināpur nagarayā rājī cā
thukā gathya dhīrasā camā ju chonāva biyogan vava
ni hma phukjanam suk sālmiyā lā nāyavi batis laksan
lāk hma ji prabhu dh- dhava gu khā nenava cakrabarti
rājanam dhālam || bho rāni amo chan puruṣ dani la dha- 30
yāva rāni cānam dhālam āmo banyān samudras ku
tinakāva syāto dhāyāva rājīn dhālam bho rāni niśayanam

danī lā ma dato lā jita kane māl āmo chan puruṣ jī kijā
 thukā dhāyāva. duvane coṇ-panī nī-hmasayā samadhār
 yānāva khāpā khañāva nī-hmaṇ pi-hā vayāva nāpa lānāva
 thithi khoyāva. bicār yānāva hūāpāyā kha bṛttānt kanāva.
 5 atī āścary cāsyam conaṇ || thva banīyā sūstī yānāva pi
 tiñāva chotaṇ. thana aneg yātrā yānāva kijā bhari-cā
 nī-hmaṇ duta boñāva sukhan con julo || thana nī-hma
 phukij u rāñāva babuyāke hatāl kayāva aneg rājy kāyāva
 thava babunaṇ bimati yācakaṇ mārako kar pulakāva.
 10 con juro ||

thathīṇa parākram datasā thva siphāsanas dane dayīva
 dh-ṇ dhāyāva putrikā cha-hma bosya vanam || 24 ||

XXIV.

punarbhār putrikā cha-hmasen dhālaṇ bho rājā Bho-
 15 jadeb pūrbakathū kane nasya bi jyā-huni ||

Kālinga deśavā Maṇikunḍ rājāyā putr Maṇikumār thva
 rājā cān deśāntar vane | bhālapāva Prānākar mantri cā 57
 Bidyākar si-karm Karnadhār na karm thva pva hmayā
 samadhār yātaṇ thana rājān dhālaṇ deśāntar vanevāta
 20 chu pants chu chu parākram du jita kava dhāyāva na
 karmu dhālaṇ tnaṇ na jvānāva thamam dhāyā thāvas
 socakar choya phayā dh- kanāva thana na-karmu dhālaṇ
 manapīhan-sin khātā jvānāva thamam bhālapā thāvas
 boyakaṇ vane phayā dh-ṇ kanāva thana mantri cān
 25 dhālaṇ sīk-hma jib tavāva mūke savā dh-ṇ kanāva
 thana rājānaṇ dhālaṇ thva budhā datanās jhujhus chuvā
 khoy aneg heth mawth siseke dh-ṇ deśāntar vad julo

thana durgībanas dbu cha-hma sinam coṇ khañāva
 rājān dhālaṇ bho mantri thva dbu mūcakiya dhāyāva
 30 mantrinam dhālaṇ bho mahārājā na'iva nas'iva mūcake

ma teva dhāyāva rājān dhālam āsā chan jib tayāva māvācāke
 dhāyā gu ma khu kha phas kha dhāyāva mantrin dhālam
 bho mahārājī cha-lapol pratit ma julasā thva dhu jin
 māvācāke julo jhijhī pya-hmayā bhākhā ni yāya thva dhu
 mātānāva jhijhī bāyūva julo cha bā bālasām ni bā bā- 5
 lasām sva bā bālasām naya b s bo hiya ma du pya bo
 tayāva naya māl dh- bhākhā yānāva thva dhu māvācā-
 kalām thva dhu māvānam vayāva dhunam lināva pya bā
 bāva julo || thana mantri si-karmī na-karmī nāpa lāk rājā
 jukva sikaṃ māvākaṃ ma siva ban pratim grām patim 10
 deś patim thva rājā māl julam ||

thana rājā durgābanas du hāyāva cha thāyas bhīn
 bhīn puṣkaranī luva bhūn bhūn pranārī maṇḍap luva
 jal-dhunī luva thana Puṣkarābatī dhāyā deś thyanāva
 aneg hatas pasalas pāpāl pāpāl danam con manuṣy 15
 sunum ma du svayāva manas sankhā cāsyam du-hā
 vanāva rājīkulas thyanāva du hā vanāva svayānam sunum
 ma du thva rājāghalas tava tava sribdan sal tāva Subarna-
 kesalī rānī cān kva so|| vayāva thata bonam yanāva
 nanaṃ bho mahāpuruṣ chi su juyiva gathya vayā dhāyāva 20
 thva rājān dhālam ni julasā kalīng deśayā rājā thukā ni
 deśāntar vayā thva deśayā lok gana vana dh- nenāva
 Subarnakesalī rānīn dhāram Ghanthākarn rākṣasan mocā-
 kalo gathya mocakalo dhālasā thva rākṣasayāke bhāthīm-
 jālī damdā ni pu du thva damdāyā gun ni pyet puna- 25
 kam talasā khāpā ma cālāke phāsvam talasā khāpā
 cālāke thathyanam thva deśayā katak dakṣan nalo bisya
 vane phakva bisya vanam ni jukva ma nasyam talo
 sadānam jiva nāpa rātris con va'iva thva dubīran va'iva
 dh m kanāva nenāva thva rājā cānam tīlapatr khadg 30
 svat phvānīva dubālas pinam conam thva b s rākṣas

vayāva tālapatr-khadgan pālāva mocaku julo thana thva
rājā rānī nī-hmaṇṇi stri puruṣ juyāva sukhanaṇṇi con julo ||

thvanamṇi li pūṇnamāsi ṣu-hnu samudras mol hluyā b s
rānīyā sa cha pu hāyāva thva sa lal thyānāva sīhalas pol
5 cisyamṇi cuyakamṇi choyāva nī-hmaṇṇi li-hā vanamṇi thana
kavane Patanadeṣayā rājā Kulabīl nām thvayā kāy thva
samudras sanān yāt van b-s la-pate pol cusyamṇi vava
khanāva kāyāva phenāva svayāva thva sa cha pu khanāva
nugalas tayāva birahan duhkhan van julo thana babunamṇi
10 nanaṇṇi bho putr chan chu duhkh julo chāy āma-thya
conā dhāyāva thana kāyan duhkhayā bṛttānt-kha kanāva
bīlamṇi thana babunamṇi dhālamṇi bho putr āmo sī Subarna-
kesari rānīyā sa thva rānī cā jūn kāyakal khoyāva chan
duhkh mocake dh-mṇi bodhi bisyamṇi tava

15 thana rājānamṇi mantrī-pani munakāva samadhīr yāk
thva mantrī panisen buddhi biva ma phava aneg dravy
prasād biva dhāsvanamṇi sunānamṇi buddhi biva ma phayāva
thva deṣavā Māhīmī kutinī jithi cha-hmasvenamṇi dhīlamṇi 58
bho rājā thva rānī hava phatasā jita prasād buyū ma khu
20 lā dhāvāva rājīnamṇi dhālamṇi chan dhūko biva makhā
dhīvāva thva jithi nāmas danāva khunamṇi hūṭisanamṇi
thī hā van julo thana nām khusi dhikas tha kāvīva deṣ
du hā vaṇṭīva hūtas lok ma du khanāva mahā sankhān
vanī b s rājā nīpa lāk thva rājīnamṇi dhālamṇi bho mīsā jan
25 thathūna thīvas cha guthva vavā dhī rājākumāranamṇi
dhīvāva thva jithi dhālamṇi ji deṣāntar vavā āva ji bhī-
gyan cha lapol nīpa lāto ji chu bhiv āva ji cha lapolavā
dāsī vāṇṭamṇi tiva dhāvāva rājīn thva jithi boṇamṇi vaṇṭāva
rājī rānī thva jithi sva hmaṇṇi sukhanaṇṇi conamṇi

30 chv huuyā dīnas thva jithi rānīvāta dhīlamṇi bho
rānī ji jhijhīs rājīn līhojin vāya b s pva ho tīvāva sva

thana din belā soyāva honake tenaṃ. thana rāninaṃ dhā-
laṃ bho mahārājā da chi to puruṣayā nāman bart yānaṃ
cone valaṃ li chi khusi juyā thya yāva dhāyāva khava
bhālapāva rājān cha guli ches tayāva talaṃ ||

5 thalaṃ li thya rāninaṃ sadābati nakalaṃ cha hnuyā
dinas si-karmi na-karmi mantri-cā sva hmaṃ vava ann
biyāva nakalaṃ thana thya-pani sva-hmaṃs pya bo tayāva
sva bo sva-hmasen nayāva cha bo vānāva thya svayāva
rāninaṃ nenaiṃ bho mahāpuruṣ-pani atī kautuk chu
10 nimittinaṃ pya bo tayā āmo hetu ji kane māl dhāyāva
thana mantrināṃ dhīlaṃ bho rāni ji-pani pya-hma vayā
lās sinaiṃ con dhu mvācakāva thya dhunaṃ hnāva rājā
jukva ana vane hraiṃ ma siyā thvavāta thukā cha bo dhī-
va gu kha nanāva thvake con angulī toyāva kenaiṃ thya
15 mantrinaiṃ thya angulī kāvāva nugalas tayāva mātī
duhikhanaiṃ kaṣṭ vānīva conaiṃ thana rāninaṃ dhālaṃ 50
āmo mījan ji puruṣ thukā thya rājā panisen kabitan
mocakāva ji khussa hala dhīvāva thya mantrin dhīlaṃ
bho rāni āmo rājīvā danī lā mī dato lā dhīvāva raonaiṃ
20 dhīlaṃ thya rājīvī sarir Puṣkarābati nugaras bhinaka
cikanas phusvaiṃ tīthā dām khe dhīvīva mantrinaiṃ
na karmvāta dhīlaṃ bho na karmi chan parākram kene
tulo dhāyāva tūm jvānīva svācakal chotaṃ thvainaṃ li
sī kaṇa valaṃ danī khe dhīn hano mantrin si karmvāta
25 dhīlaṃ bho si karmi chan parākram kene tulo dhāyāva
rūkum cissaiṃ juyā khīṭī sālīl cūkal honīva thya pya-
hma khīṭīs dūnīva Puṣkarābati nugaras jut vanī julo ||
thana rājīvī tayā thīyas Subarṇakesari rāninaṃ kenakāva
rājīvī u thvaiṃ con svayāva thya rājī mantrinaiṃ mantr
30 vānīva mvācakāva pya hmasenaiṃ svā dhīvāva conaiṃ
thana rājīvinaṃ dhīlaṃ bho mantri cha pami thana gathya

vayā dhāyāva mantrin bṛttāntar kha samastam kanāva
 bilam thana rājānam dhālaṇi dhany dhany cha paṇi
 khava dhāyāva kautuk cāsyam conam thana thva rājyas
 prajā-lok dayakāva sukhanaṇi con julo ||

thvanam li thava rājy li-hā vayāva babu juyāke sal 5
 kanāva choṭam thana babuṇā man harṣamān juyāva aneg
 jātrā yānāva duta bonam yanāva thva rājā cānam bṛttā-
 ntar-kha samastam kanāva bilam thana thva rājy dakvam
 u lānāva Patan desas hatāl kayāva hatālanam phunāva
 Patan deṣayā rājānam mālako kal pulakāva conam || 10

thathumna parākram datasā thva sirphāsanas cone
 dayiva dh m dhāyāva putrikā cha hma bosya vanam || 25 ||

XXV

punarbār putrikā cha hmasen dhāram bho rājā Bho-
 jadeb pūrbakathā kane ne hune dhāyāva putrikānam 15
 kanam ||

Jabadvīp dhāyā deśas Baikarn dhāyā rājāyā dharma-
 5^b kirtī prthibis prakhyānti juva thva rajāyā mantri | Bairocān
 nām thva paṇi atī pritin jak cha hnuyā dinas dakva prajā
 munakāva ahal vanam thana salanam huyakam yanāva 20
 rājā cha khye mantri cha khye prajā lok cha khyā lānāva
 thana prajā lok lisyam vane ma phayava li-hā vava rājāva
 mantriva durgābanas lānāva pya tyānāva pyās cāyāva
 mantrinam lankha māl vanam cha thāyas bhin puṣkarani
 ṣaṇāva lamkha tvanāva vahams ākhal khanava svatam 25
 tulyaparākramam samastam tulyabalap hatam vā jitaṇi
 va 30 hanyāt sa hanyat || thathya cosyam tava silok kha-
 nāva mantrinam bhālapā abasyam ji syayiva thva ākhal
 svayūva dh bhālapāva thva ākhal cā kāyāva yilāva bilam

11 parākramam con 21 prajā cha lok 26 tulyā parākram samast tulva-
 bal hā twice for vā 27 30 hanyā so hanyā

thana rājā bonan̄i yañūva lamkha tvanakāva thana
 rājānan̄i cānan̄i yīlan̄i tayā khañāva lamkhanan̄i silāva
 svayāva mantrīyāta hātan̄i bho mantri thana su vala
 sunānan̄i cosyan̄i tala dhāyāva thva mantri bhav cāyāva
 5 thaman̄i syāyuna bhālapāva khaḍg kāyāva rājāyāta pālāva
 mocakalan̄i || thva rājā sīk-hma dahanas ku tinakāva
 tūthalan̄i thva samastan̄i gath cha-hmasenan̄i simā cos
 conāva svayāva conan̄i thva gathan thaman̄i svāyu bhā-
 lapāva jñānāva simānan̄i kva-hūn̄i vayāva kva byānāva
 10 besya vanāva sulāva conan̄i thana thva simā began hāji
 hūjūn̄i sanīva thva mantrin̄i khañāva sval vanan̄i thva
 gath sulāva conan̄i || thva mantrin̄i banayā jantu thukā
 bhālapāva thva mantri li-hā vayāva rājā-cāyāta li sū
 kanan̄i bho rājā cā jhujhis rājā dhunan̄i nalo dh ṇ kanāva
 15 pratit yānāva rājā-cā pratipāl yānāva tava julo |

lithya thva gath ni hmatī puli tvātan̄i | thana kalītanan̄i
 dhūlan̄i cha nīrgatī mī janayāke chāy cone vane dhāyāva
 gathan dhūlan̄i are pīpī mī Bairocan mantrin̄i rājā
 svānī thyan̄i chan̄i jī svā va phu dhīyīva mīśnan̄i dhūlan̄i 6
 20 Bairocan mantrin̄i gathva rājā svāto dh ṇ nanīva thva
 gathan banayā brttāntar kha kanāva thva desas vāl juva
 pānisen tāvīva thva kha rājīvā hūevane bimutī vātūn̄i
 thva rājān̄i gath bonakar chovāva nenan̄i thana gathan
 dhītan̄i bho nāthīrājī svāta khava nisev dh ṇ banayā
 25 kha samastan̄i kañīva bulan̄i thana mantri bonakar
 chotan̄i

thva kha mantrin̄i samīcār svāva thava bhoebh munāva
 kāy pva hmatī du chav evā hma du thvate munakāva
 dhītan̄i bho kāy pami jū pusulis kvahatp cosvan̄i tvā
 30 ākhar khūñīva thva rājī jū svāva dhuno āva rājī cān
 sīro jī abhavan̄i syāyiva juro || cha pami cha hmatī kha-
 nun̄i lenake jū dhīvā thva vāva sabbhīs jhūp vāñāva

ji candūlayāta lava hlāyu b-s cha-pani cha-hma danīva
 jita nvāhāva rājāyā sebak juyāva ji syāva dh-m dhāyāva
 biva thana cha hma khunu lenake paralokayāta karm
 yāva mukti dayake sakale syātanūs pind thava ma dayu
 dh-m dhīyāva kāy-panisyen dhāraṇi chan khunu akarm 5
 yāto ji-panisen babu syāya chu dharmas royake ma
 chārā dhāyāva chayan dhāraṇi ajī-jun dhāyā thya khava
 cha-hma khunum lenake māl cha-hma datanāva kulakarm
 mīlako yāyu bho ajā ju jin syāya teva ma khu lā dhāyāva
 ajā jun dhāraṇi teva khye dhāny putī kulabamś cha 10
 khava chan jib rakṣā juya māl dh m āsī khā biyāva
 nvānaṇi conī b s rājāyā jan pāni vāyāva dhālam bho
 mantri rājīyā āgyā chu sika panī bhochiṇi jhī sane dh m
 bonāva yanam ||

thana sabhās mantri nāpa lācakāva jabāpanam kābu 15
 yānāva mantri candāl lava hlāya ten b s thva mantriya
 chay cha hma vap danīva tsābhī chiṇi nanakāva dhālam
 bho mahārājā cha lapolayā sebak ji ma du lā adharmu
 hma babu dhāyam ma du ajā ju dhāyam ma du dh m
 0^b dhīyāva tadabālan pālāva ajā ju mocaku juro thva 20
 mocaku khanāva samast lok panī thithi khvāl jukva
 svayava conam thana mantriya kāy panī chay-panī ma
 syāsyam kuthis kunāva talam thva jīm nī hma 12-yātī
 ann hnitham cha śālī biyāva talam thva panī thithi nvātam
 thva ann sakasyanam narasa sakale siyuva thvatena 25
 ajī ju syāk hma cha thva ann chan nīva cha cha hma
 bacay juvasa ji panī sakalem svarg vane chan ji panita
 svarg prapt yava dhāyava cha hma sito nī hma sito
 thu gu katham sakalem sik thva aja ju syāk hma cha hma
 jukva mvāk ||

30

thana cha hnuyā dinas mebu rajān thva rājāyake

mantri du ma du svaya dh-m dūt chosyaṃ hayāva dutanaṃ
dhālaṃ bho mahārājā y-panis bād julo sarbabij sarba-
pusp dhāyā ma siva cha-lapolasen bisya haya māl dhā-
yāva hāṇaṃ tāthalaṃ thana rājānaṃ dakṣa mantri muna-
5 kāva samadhār yātaṃ sunānaṃ kane ma phava thana
thiva rājā mahā duhkhanam conam ||

thana sadāyā thyaṃ ann hīl vava-hma misāyā khvāl
cava ma kanāva mantri cān nenam bho tatā-ju thani
chunu jula chan khvāl cava ma kan juṇyā chu bel dhā-
10 yāva thva misān dhālaṃ bho bhāju cā juṇyā atī duhkhan
bi-ṇyāta chān dhālasā paradeśi rājānaṃ sarbabij sarba-
pusp bisyaṃ haya māl dh-m hīnaṃ hayāva dakṣa mantri
munakāva nanānaṃ kane ma phavāva mahā duhkhan
bi-ṇyāta dh m kanyāva thana mantri cān dhālaṃ bho
15 tatā-ju juke nava āmo kha jin kanāva choya y danī
dh- kane ma te sarbabij dhāya cā thukā sarbapusp dhāva
kapīs thukā thva ni tā bisyaṃ choya dh m kanāva chot m
thva musā li hī vanāva rājāva hucane buraṇ vāk bho
mahārājā āmoṇā arth jin kane makhā cha lapol duhkh
20 cāva ma teva dh-m mivakarm vācakaṃ ālok vāva dhuna-
kāva rājāvāta kanāva bilam sarbabij cā thukā sarbapusp
kapīs thukā mahā rīṇī dh m kanyāva thva ni tā bivāva 61
chot m ,

thva svavāva pitarājā sumukam con m hano thva
25 rājīn śada ni hma bivāva dūt chosyaṃ hiva thva dūtan
rājāvāke vāpdes pati bivāva mālapi bho mahārājā y panis
juṇyā āṇī āmo pitras so hunc dh m u thva ācā śada
ni hma bisyaṃ tithīva li hī vanam thva rājīn pitr svā-
vāva āmo śāḍavā cā mā cibu chusyaṃ haya māl dh m
30 pitras conīva dakṣa mantri munakāva kane ma phavāva
thva musāyāke ācnam || bho sakhu musī thva śada cā

ākhalayā arthi kañe ma phayā nimittin dhāyāva. mānaṃ
dhūlaṃ. gathayā nimittin ma sila. chin siva lā ji kane
māl dhāyāva bānaṃ dhūlaṃ. jin siyā khye dh-ṃ kanam
a/pasikkhayā silok thva

5 ʃanojanausadhimitraṃ patitasya vanāntare |
 śilāyāṃ ca taruchāyāṃ khaḍgo jīve nipātitaḥ ||
dh-ṃ kanam

thva kha nañāva Kālidās paṇḍit lī-hā vayāva. thva b-s
paṇḍit-pani syāyayāta pīta hava. thva Kālidāsan gañāva lita
10 hayāva āmo pya gor akṣarayā arth ji guruyāke neñā vayā
dh-ṃ rājyā sabhā dayakāva bīmatī yātaṃ bho mahārājā.
bho mantri bho sabhā-lok nava. apaśiṣayā arth
 ʃanojanausadhimitraṃ patitasya vanāntare |
 śilāyāṃ ca taruchāyāṃ khaḍgo jīve nipātitaḥ ||

15 bho mahārājā thva rājā-cāva mantri-cāva atī prīti gathya
dhūlasā banas tava-dhany simā kvas tava phāt lvahams
bās yānā b-s pāpast mantri-cūnaṃ khaḍgan pālāva rājā-cā
syāto dh-ṃ kanāva mantri cūnaṃ dhūlaṃ vas-pol sa-
mastam sava ji chunum ma sava dh-ṃ lajjāva nimittin
20 ji aparādh lāto khava khva āva chu vāva dh-ṃ vāva rājā tam
cāva pāvak panicholapāva mantri cā mocaku julo thana
Kālidās paṇḍitavāta sreṣṭh vāñāva prasād hiva julo thva sik
hma rājā-cāva kijā hma rājā sālāva sukhanam con julo
 thatu hma rājān hneñam tayā-hma Bikramādīti rājāva
25 simhāsanas cha dane ma te dh-ṃ dh-ṃ vāva putrikā cha hma
bosyam vanam (26) ||

XXVIII

punarbhār putrikā cha-hmasen dhūlaṃ bho rājā Bho-
jadbhe hne-hune pūrbakālas rājā Bikramādītyā aneg dān

6 khaḍga jīve nipātita 14 śilāyāṃ khaḍga jīve nipātita 20 aparādh
lāto 22 sik for sik

lā-hātan cas jvañāva javan khadgan pālya tyano thana
 rājān hñedan cāyāva dhālam bho mantri chava jiva mitr
 1^a yānam conā cha | nimitin ji mocake tenā dhāyāva ma-
 ntrinaṃ dhālam cha lapol samastam sava ji chunum ma
 sava thvayā nimitin niscayanam syāya julo dhās-tunum. 5
 rājā-cān babu mīm ru manāva cintalapā ji gathya thvan
 syāto athyam ji babunaṃ māmanam thva syātake bhāla-
 pam dhālam āsā ākhal pya gol jukva coya dh-ṃ hatā-
 sanam lipīs cotam apasīva dh ṃ thvate coya dhunam li
 thva mantrinam rājā mocaku julo thana mantri-cā che 10
 thyanāva rājā-cāyā babuyāke vanāva khvasyam dhālam
 bho mahārājā rājā-cā ma chināva las sito || thva thākuraṃ
 bastr kā-hune dh ṃ rājā-cāyā bastr dakva lipī sahitan
 lava hlātam ||

thvayām satī khunu Kālīdās paṇḍit-pani bonāva thva 15
 ākhal kenam thva ākhalayā arth yānāva kene māl dh-ṃ
 dhāyāva paṇḍit panisen dhālam bho mahārājā thva
 ākhal pya godan gathya arth yāya dhāyāva rājā tam
 cāyāva dhālam cha panī paṇḍit la hīsyam tayāyā chu
 prayojan samadhār yānāva ruyakva ma phatasā cha panī 20
 sakale mocake julo dhāyāva thva paṇḍit panī kunāva
 talam kane ma phayāva Kālīdās jukva hīsyam vanāva
 banas mahā kalpasimā kvas conāva conam ||

thva simā cos grdhīr trī puruṣ basalapam con thana
 mā-hma grddhnam dhālam bho prabhu ju ji khve-ja 25
 choṃyāyā śarīr durbal bhātī ku hnu bal dīyake thva
 manusyayā lā nakva dhāyāva bānaṃ dhālam bho strī
 kahnas niva dhāyāva mānaṃ dhālam kahnas gana kayāva
 nake dhāyāva bānaṃ dhālam kahnas paṇḍit panī sakaleṃ
 syāya julo dh ṃ kanīva mān dhālam bho prabhu-ju chu 30
 nimitin syāyiva dh ṃ nenāva bānam kanam pya goḍ

ākhalayā arthi kañe ma phayā nimittin dhāyāva. mānam
dhālam. gathyayā nimuttin ma sila. chin siva lā ji kane
māl dhāyāva bhānam dhālam jin siyā khye dh-m kanam
a|pasikhayā silok thva

64^b

- 5 ṭanoyanausadhimitram patitasya vanāntare |
 śilāyām ca taruchāyām khaḍgo jīve nipātitaḥ ||

dh-m kanam

- thva kha ṇaṇāva Kālidās paṇḍit li-bā vayāva. thva b-s
paṇḍit-pani syāyayāta pita hava. thva Kālidāsan ganāva lita
10 hayāva āmo pya gor akṣarayā arth ji guruyāke neṇā vayā
dh-m rājyā sabbhā dayakāva bimati yūtam bho mahārājā.
bho mantri bho sabbhā lok āva apaśiṣayā arth

ṭanoyanausadhimitram patitasya vanāntare |

śilāyām ca taruchāyām khaḍgo jīve nipātitaḥ ||

- 15 bho mahārājā thva rājā-cāva mantri-cāva atī prīti. gathya
dhālasā banas tava dhany sīmā kvas tava phāt lvahams
bās vānā b-s pāpast mantri-cānam khaḍgan pālāva rājā-cā
syūto dh-m kanāva mantri-cānam dhālam vas-pol sa-
mastam sava ji chunum ma sava dh-m lajjāyā nimittin
20 ji aparādh lāto khava khyā āva chu vāya dhāyāva rājā tam
cāva pāyak panicholapāva mantri cā mocaku juḷo. tṭa
Kālidās paṇḍitayāta śreṣṭh vānāva prasād biva juḷo tṭa sṭ-
hma rājā-cāyā kijā-hma rājā sālāva sukhnam tṭa tṭo

syebā lācakam con julo thu gu b-sam misyam sukh rātri
dayakāva kāl hanam con julo ||

thatham jas kīrti lānāva coñ-hma rājā jayalape phava-
hma Bīkramāditayā simhāsanas cone jogy ma khu dh-m
putrikā cha hma bosya van julo || 31 ||

5

XXXI

punarbhār putrikā cha hmasen dhālam bho rājā Bho-
jadeb jin pūrbakathā kane ne-hune ||

Pātaliputr nām nagarayā rājā Sudharm dhāyā nām
thvayā putr mahāsūr mahābir khadgabidyā sava thvayā 10
3^a pāsā-pani pya hma dava si karmi dhāyā kāy mantri|yā
kāy kotavālayā kāy thva pya hmam samadhār yātām
thava thava parākram buddhi nenāva rājānam dhālam
jin samast bhayas laksā yāya phayā śadgayā balan hanam
si-karmīn dhālam manapaban-sinam khātā jyānāva tha- 15
mam dhāyā thāvas bosya vane phayā dh m dhāyāva
mantrin dhāram jin sīk-hma mīācake phayā dhālam
hanam kvatavālanam dhālam prayojan yācakam con hma.
jin cihnālape phayā || thva pya hmayām pya tā bidyā bhā-
lapāva bides van julo

20

go-chino banāntarayā samipas bās yānam conam
manapabam sinam khātā jyānāva khātās danāva rātris
jīgart yānam con thva b s banāntaras aneg jantu bisye
vanam dava sikam du rājān bhīm carā chā hma lānam
hayāva lā lānāva pāk yānāva talam thva b-s rājān bhā- 25
lapī thva pāsā-pani sukhanam hneḍ vayakāva coñ thane
ma teva dh-m ma thamseyam thva rājā khātā kvasam
conam thana rājyā prītsram juyāva lined vava thana na
sanāva. khātā bosyam vanam ||

rājān hneḍan cāvāva svayā b s khātā ma du khañāva 30

bairāgyan kaṣṭh yāsyam thava iṣṭadebatā l uladebatā suma-
 rapāva banam banam bhramarapam juyā b s Dattākṣ
 dhāyā rākṣasayā che khaṇāva thava che vanāva Dattākṣ
 rākṣasanam kāsyam tavā karpābatu dhāyā nām rānīyake
 5 vanāva thithi bicār saṃpār ādin yānāva rājānam dhālam
 ji panī pya hma pāsā panī vayā honā bhātās danāva ji panī
 pyam vayā si Varmi mantri kotabāl thana jin calā lanāva
 calayā la pāk yānāva tayā thava b s ji hneḍ vayāva hneḍan
 ma cāyāva bhātā bōya vana thukā āva ji ekāt jukva vāya
 10 dhāyāva karpābatu dhālam jup āma thyaṃ kā karpūra-
 deśayā karpotpar rājāva hmyā ca karpābatu nam ji āva
 daibya yogan thathup hma rākṣasayāke cone māl dh m
 dhāyāva din prati thava rānīva rājāva biras vāk julo | 68
 ratri julanāva rakṣasava nāpa deniva

1 Introductory Story The Boys as Judges¹

Adoration to the illustrious Ganesa! Formerly in olden ^{1b} times there was a town situated near the mountain Siphaniḍi. The name of this town was well known as Kaṇṇipuri. In this town there was a merchant Ratnadatta by name. The wife of this merchant was called Madanivati². These two husband and wife took counsel together. Oh you Garbhivati unless we attend to our business how shall we manage our affairs? Not to attend to our business won't be much good. I shall set out on a commercial trip you may look after the house. — Thus spoke the merchant and started on his trip. He travelled about trading in all sorts of articles.

One day after that another merchant from the same town came to the place where the first one was and they exchanged greetings. When four or eight months had passed the merchant Ratnadatta said. Oh friend are you going to return now? If you are — there are no provisions in my house³, what shall my wife do being alone? Would you mind taking with you this one jewel? With these words he gave the jewel to him. He took it and returned home. But then he embezzled the jewel and kept it for himself.

Afterwards when the merchant Ratnadatta had returned home he asked his wife. Oh Garbhivati bring the jewel

said² ours is the truth! — When they had said this the king passed his sentence and the merchant Ratnadatta went away weeping.

When he was on his way home — at a certain place there is a great mound. On this mound some boys usually played. While the boys were playing that one of them was a king, one a minister, one a high official³ they saw the merchant Ratnadatta coming along in tears and said: Oh 2^b noble men, what have you been quarrelling about just now, all of you? Why do you come in tears? — To these questions the merchant⁴ replied: Oh boys, well — what sort of a cause shall we call our cause, extremely strange and astonishing as it is. These are the facts. I had given a very valuable jewel to this trader and now he will not return it to me. Thus he spoke. On hearing the cause the boys said: Oh noble men, we will settle this affair. You need not be uneasy⁽¹⁾ we will treat it justly. With these words they started to try the case.

small stone in an ornament; when I had done it, my father chid me: what a jewel of a stone have you broken! — This jewel will be something similar — Thinking so he formed a copy of this small stone and gave it to the boys. They took it, and then they asked the witnesses: Oh you noble men, what sort of jewel was it that you saw? I formed out of this clay one like that you have seen — With those words they gave some clay (to one of them) This witness thought Hari, Hari, Vişnu, Vişnu, a jewel I have never even dreamt of seeing! I have become a witness from greed of money, what shall I do now? — Thus he thought; but then an idea struck him once in my boyhood when my mother was making pastry. I asked her for a bit of pastry, and as she refused I from resentment, broke the bowl, with which the pastry was covered up. Then my mother chid me Hari! you have broken a jewel like plate, she said — Supposing that it might be something similar, he formed the copy of a plate and gave it to the boys. They put it aside and called the other comrade and asked him what did the jewel look like he had to bring? Mould one out of this clay which looks like the one in question at the time you saw it, — and they gave him some clay. Hardly had he received the clay, when he thought Hari, Hari, Vişnu, Vişnu, Śiva Śiva! an object you have never even dreamt of seeing! What shall I do now? — While lost in these reflections, a thought struck him in my boyhood I once killed a pigeon, my father had bred. And he scolded me you have killed a pigeon which was equal to a jewel — Thus he said (to himself) and surmising that the jewel might look like a pigeon he moulded the copy of a pigeon and gave it to the boys². After receiving it, they summoned the four men and said Oh noble men, the work of three

of you shows no likeness, your tale is & he dishonest and untrue. See for yourself that there is no likeness — So saying they exhibited the objects they had formed and concluded you must return the jewel — And then they gave back the jewel. This time the merchant Ratnadatta went back to his house beaming with joy.

When the king learnt that these boys had in this way ^{3b} decided a case he himself had not been able to decide he was greatly astonished in his heart — What are these boys who have decided it he thought to himself it is most surprising. What a marvel he wondered. Confident that there must be some particular power in this mound he dug into it with hoes and searched it and then the throne of King Vikramaditya came to light — Ah! marvellous! he thought. Through the power of this jewelled throne the boys have spoken with such force. And he was greatly amazed.

Then the king arranged a great procession of elephants¹ and went out to welcome the throne amid the sound of many musical instruments and with performances of dances and in this way he had it conveyed into his palace. And when King Bhojadeva had elicited an auspicious constellation and lunar day on that auspicious day he assembled all his subjects and made ready to ascend the throne.

At that moment a small statuette which was on the throne exclaimed. Oh king Bhojadeva! You cannot ascend this throne unless you have heard my story. And it told a story² from the old times.

2 Story of the First Statuette How Vikramāditya won a Wife and how he fared with her

Oh great king Bhojadeva! In the city of Karpūra there was a merchant Ratnapingala by name. He had an only daughter, and he made this offer: I will give my daughter to one that is able to fill up this well with a single sum of money. On hearing of this king Vikramāditya brought money by tens and hundreds of thousands and poured it into the well. He had sold his whole kingdom and all his property. Subsequently the merchant gave him his daughter for a wife and then he gave her the necessary ornaments and sent her away.

Now the merchant's daughter and Vikramāditya took counsel together: what shall I do now? The whole of such a kingdom and all my property is lost. Where shall I go where shall I stay? — The merchant's daughter Madanāvatī rejoined: Oh husband and lord, don't lose heart in
 4* such manner! My father is very wicked: how shall I characterize his words? Now don't be distressed: I know how to work. Get me some cotton wool. — Then king Vikramāditya replied: where shall I get cotton wool for you? — and he went to a town, begged cotton wool and brought her it. Working with this cotton wool she manufactured a beautiful piece of cloth, giving it a width of twelve cubits and a length of thirty-two cubits, put it into a wooden box and sent her husband off with it, that he might take it to the king of another country. Madanāvatī sent him away bidding him come back with the money he might be given that they might get provisions.

Having heard the words of Madanāvatī king Vikramāditya took the box and went off. On coming to the foreign

king, he said to the doorkeeper: Oh minister, is the king appearing in public? Which is his time? What about it? — Thus he spoke and added: I am bringing this box that it may be taken to him — The minister replied: Oh noble man, I will see to it that you are admitted into his presence, — and he went to the king and said: Oh great king, a very strange noble man is bringing a wooden box, which he is going to take to you. Shall I admit him; what about it? — The king said: Oh doorkeeper, show him in, — and he was brought before the king.

Then the noble man said: Oh great king, accept this cloth! — and he brought in to him the wooden box. The king accepted it; and when he had unlocked(?) it, wondering what sort of things might be inside it, and looked into it, he saw a bundle of fine cloth. Having unfolded and inspected it, he accepted it, seeing that it was a quite inestimable piece of cloth, twelve cubits wide and thirty two cubits long. Then he said: give the man who has brought this cloth as much money as he can carry and send him away! When he had said this they were going to give it to him, but then some busybody said to the king: Oh great 4^b king, the wife of the man who brought the cloth is very beautiful and would be fit for you, but she is not fitted for so poor a man. These words were overheard by king Vikramāditya and seizing as much money as he could carry, he went back to his house.

Then Madanāvatī asked: Oh husband, has money been given us or not, what about it? To this her husband replied: Oh Madanāvatī, what does it benefit us, that money has been given us, we two are going to be separated. — Madanāvatī said: Oh husband, what are you saying? It is uttered as if it were an eternal law; how can it be done

me. — Thus she instructed them. On the following day, when the slave-girls saw a merchant dressed in a female dress, who had come there to sell armlets and rings, they said: Oh merchant, bring in these things, that our queen may have¹ some, — and they ushered him into the house, and brought him into the queen's presence. When he had been ushered in, the queen in there gave him many jewels, and much money and said: Oh husband, hear what I say! Buy with this money a fine, excellent horse, bring it with you to-night and take your stand below this window. I will escape to you², and we will both run away. — When they had made this arrangement, she let the king out. Then he procured many things, bought an excellent horse, and the fine garments and the weapons he himself stood in need of, and in the night he mounted the horse and took his stand below the window. But as the queen could not get away, he lost hope, fell asleep and lay sleeping in the court.

At this moment a robber came along and he said now I am in luck, to steal in the king's palace is very difficult, now I will steal this horse and take it with me. This he resolved to do, but while he was cautiously releasing the horse (Madanāvati) removed the rope from the window jumped out and landed on the back of the horse and it carried off at a gallop the robber together with Madanāvati. Then the robber said Oh woman I am in luck, we two ^{5b} will now become husband and wife. — At these words the queen thought Hari, Hari, what a surprise may this be. I should be mistaken if I thought that this is king Vikramāditya. What a very wicked robber it is into whose hands I have fallen. Hari, Hari! Through what in through whose sin has this happened? How shall I act now? — Reflecting thus she went along in sore distress.

affairs the king of the town proclaimed Oh subjects who soever is able to kill this tiger to him I will give my daughter for a wife — Now this person who was travelling in the guise of a man saw on entering the town that the tiger who lived in a stable in the town was advancing to devour him and the moment the tiger opened its mouth he smote it with his sword and killed it Then this person who was disguised as a man entered the town On seeing him people said Oh noble man whence do you come? In this street is a very big tiger it has killed a good many of the inhabitants — Thus they spoke to him The noble man said I have killed this tiger If you disbelieve me go and see! — The townspeople were all of them delighted They went and informed the king Oh great king most fortunately for you and most fortunately for us a noble man has come here and has killed the tiger which lived in our stable — Being thus informed the king said is it true? — and full of joy he had the man brought into his presence

On beholding the noble man approaching the king became glad at heart and said to his minister called Bela Oh minister how marvellous! Lo! the noble man is approaching and he pointed him out to him Both king and minister were well pleased and the king said I will give my daughter to him he is worthy of her And to the queen he said Oh queen make (everything) ready I will give your daughter to this man who has deserved her make everything ready — And she made everything ready Then he selected an auspicious day and celebrated their wedding

Now one day the young queen said to her mother Oh venerable mother this man is no king he has the nature 6^b

of a woman who is disguised as a man — Thus spoke the young queen to her mother and she was unhappy The mother answered Oh daughter don't be afraid I will ask your father — Having encouraged her in this manner the queen said to the king Oh husband your daughter tells me all in tears that this person is no man What about it? — The king replied Oh queen say no more I will ask him — When he had said so the queen went away The king sent for his son in law and said Oh prince why are you always(?)¹ covered with your clothes why don't you take them off? Are you a woman? What is the matter with you? — To this his son in law replied Oh father listen When I was worshipping at the bathing place in Varanasi I renounced the pleasure of love for one year — Thus he spoke and the king set the queen at rest

After a while the prince sent for the kotwal and put him on guard The king² instructed him Oh kotwal who ever arrives be it from this country or from another country you shall bring him to me — With such instructions he put him on guard One day the two robbers came there The man who was on guard said to them Oh noble men our king has given us these instructions whoever arrives bring him to me! — Come along! — so saying they took them to the king and said Oh great king I am bringing some persons accept them! — The king asked Oh noble men why have you come here? — They said Oh great king a robber we were both watching abducted a woman We delivered her but she threw us into a well and escaped Now we have come here to search for this woman and to make investigations — That is well he said and after viewing them closely he locked them up in a horse stable

Again a noble man arrived. The official on guard took him along, and the king likewise questioned him. Oh noble man, why have you come here? What is your story? — The man replied. Oh great king, I had kidnapped a woman. Two other robbers took her away from me. I have come here to search for them. You shall make investigations for me. — It is well, he said, and after scrutinizing him closely, he locked him up in a horse stable. Then the official said. Oh great king, now I dare bring no more, every one I have brought has been locked up. — The king said. Oh official, now there will be no more locking up. You shall continue to bring (them).

Again someone arrived. The official brought him and said. Oh great king, accept him! — With these words he brought him into his presence. Then the king asked. Oh man, what is your story? — The noble man said. Oh great king, once I was sleeping in a court yard when I looked round on awakening from my slumber, my horse was gone. On seeing this, I went to this town in search of it. He is my husband, she thought, and was filled with tenderness. And she sent away all her maid servants and asked him. Oh husband, do you know me? The noble man replied. No, I don't know who you are. The man who was posing as a king said. I am your wife, you are my husband. — and she told him all that had happened, put him reverence and had him clad in beautiful garments. Then she presented the robbers, summoned a council and sent for the young queen.

She came and joined them, and her younger sister, who was disguised as a man, said. Oh queen, listen to what I say. As to this man, he is my husband and a king, for his sake I have become as I am! Now you and I, who have

both become his wives will live in happiness don't expect anything different — After thus setting right the young queen who had been of opinion that she had obtained him for herself alone she concluded Oh honourable sister this time I have disappointed you but now let us live in peace one with another — After these words she bowed
 7^b down before the lotuslike feet of her husband and stayed there Later on these three went to their country celebrated many festivals amid the sound of all sorts of musical instruments and lived in happiness —

— After having told this one of the statuettes said to King Bhojadeva don't ascend the throne of one who had such strength of mind and who was so very munificent — After these words one of the statuettes flew away

3 Story of the Second Statuette Vikramaditya's Adventures as a Leprous Yogi

Again one of the statuettes said Oh King Bhojadeva don't ascend the throne without listening to my story —

Oh great king when a council of King Vikramaditya was being held and many councillors were assembled a certain brahman appeared This brahman said Oh great king an unfortunate person is always unfortunate a fortunate person is always fortunate — Then the king said Oh brahman what words do you utter? I have the power to make you rich all the same — To this utterance of King Vikramaditya the brahman objected as long as fate does not ordain it you will not have such power — At these words of the brahman King Vikramaditya sent for the minister the kotwal and the chief queen and took counsel with them Oh minister and who else is present

a dispute has arisen between me and this brahman. Till now I have been king, henceforth this brahman will be king; you must respect him as you have respected me. I won't help you not to do so — Thus he spoke and added: I shall go to a foreign country, — and then King Vikramāditya went abroad after informing them that the kingdom and all its treasures had become the property of the brahman, and after having made the brahman a king and himself like a brahman.

Then he came to a certain city, called Kāntipuri, entered it and looked round the place. The king of this town had a daughter, called Padmāvatī, the minister of this king called Rola, had a daughter, Dharmāvatī by name. These two were great friends, and there was a close friendship between them and the minister's son. One day the princess said: Oh minister's son, things have come to such a pass 8^a that I am to be married and that we must separate. Let us run away. When she had told him this, they made an appointment: whether you are first or I am first, we will meet at the watering place¹ which is situated outside the town. This they agreed to do. On the eve of the queen's wedding day Queen Padmāvatī called Dharmāvatī to her and discussed the matter with her. Oh minister's daughter, we will meet at the watering place near the town. Whether I am first or you are first, let us meet there. After making this arrangement, Queen Padmāvatī and the minister's daughter Dharmāvatī went there so as to meet and staid at the watering place.

On the same day King Vikramāditya had come there as a foreigner, and taken up his abode outside the town, as he did not deem it advisable^(?) to enter the town after nightfall. He encamped at the watering place to which the

queen had fled. The minister's son with whom they had made an appointment, did not appear. At midnight Padmāvati and Dharmāvati who did not know that Vikramāditya was there, mistook him for the princess's lover, the minister's son, and greeted him. Oh brother, have you come? — Vikramāditya replied. I have come, — and the three of them settled down together. Then the queen¹ said. Oh brother, now we three have arrived as promised; henceforth you will be my husband. Mark me with vermillion²! — When she had said this, king Vikramāditya marked her with vermillion. He marked the queen with the words 'she is fortunate' — and the minister's daughter with the words 'she is a slut' — Now king Vikramāditya was greatly astonished and said to himself. how strange, who are they? — In such thoughts he dwelt there.

At daybreak the king said. Oh women, whom do you think I am? — I am one who is much infected with leprosy. As for me, I am a yogi. I subsist on what I can ^{8b} beg wherever I can get anything. Go away again! — When he had said this, the minister's daughter fled, but the queen said. Oh husband, what will the future have in store for me? You are my husband, I am your slave, how shall I act now? — and she paid him her respects and stayed with him. Now the father of Queen Padmāvati sent people to search for her, but he could not find her. But when they raked together the dry matter which was found at the watering place and looked, they saw her in company with a crippled yogi, but however hard they pulled at her, in order to drag her with them, she did not yield. And they informed the king. Then he repeatedly³ sent people to fetch her, but still the princess did not come. As she did not come, the king disowned her⁴.

Some time after this the king determined to go a-hunting. On hearing of it, (the yogi) said to the princess: Oh princess, your father intends going out hunting. I, too, will go: ask your father for a horse for me — The princess Padmāvalī rejoined: be it so, my husband; but I am one who has been disowned by her father. I dare not go there — When she said this, her husband, the crippled yogi said: — — —¹. As she dared not disobey her husband's words, she went to her father and said: Oh venerable father, give me a horse — He replied: Oh you most depraved child! — Turn her out she who has been excluded from my assembly-hall, and who has disgraced me — To this one of the ministers objected: Oh great king, would it not be practicable to give this lady a very unmanageable horse of yours. That horse will then carry her off at a canter and do her to death. If it is impossible to act thus, give her —? —² and send her away! — Then there was a very unmanageable horse with which nobody dared have anything to do and which was locked up³ behind a wall. Every time it was led out for grass to be given to it, people would run away at the mere sight of it. Such an unmanageable horse the princess led away before the eyes of the king. On seeing her leading it along as one leads a goat her father was greatly amazed.

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Then her husband said: Oh wife, I cannot mount this horse alone, help me to mount it! While they were thus quarrelling with each other, her father the king started on horseback on his hunting expedition accompanied by a retinue of attendants, and taking with him arrows, rapiers(?), bows, and swords. When Vikramāditya saw him going a-hunting, he said: look here, your father is going a-hunting. Set to work make ready! — and, mounting the

horse, he rode into the wood with such speed that he reached it before her father¹. Then he became very beautiful all over, hands and feet grew out; and he caught plenty of wild animals. When he had caught them, he cut out² their flesh. But when he had caught one or two hundred gazelles, he cut off their ears only and set them free again. Then the royal father caught many gazelles, killed one or two hundred, let his attendants pick them up, and returned home. As the young prince did not return, the young queen kept on weeping and cried out: if my husband fails to come back, I shall die — At that moment the prince, her husband, had mounted his horse and returned home. The queen said to him: Oh husband and lord, why did you not come back sooner? Sit down now! — and she had his feet washed, paid him reverence and made him enter. And he came with the ears of two hundred gazelles.

The next day he said to his wife: Oh wife, return this horse! With these words he sent her to return the horse. Then the princess Padmāvati took the horse as one takes a goat, went to her father and said: Oh venerable father, I have had the use³ of this horse, take it back. — Then the king, her father, said: Oh councillors, she can lead this horse as one leads a goat. — and he said no more. The queen returned home.

The next day the king said. Oh Padmāvati, for the cure of my body which is infected with leprosy, go⁴ to your father and demand of him only the tips of the ears of gazelles. Yesterday he was out hunting, and has caught many
 9^b gazelles. It is so — Thus did this king who was disguised as a crippled yogi speak to his wife. On hearing her husband's words Padmāvati went to her father and said: Oh venerable father, I come because my husband has bidden

me to ask you for a mere trifle, a thousand tips of the ears of gazelles, that I may obtain some medicine to cure his leprosy. Oh father, do us the favour — Thus she implored him. Then her father said to his minister: Oh minister, find them and give them to her. — The minister reported: Oh great king, at your command¹ I have examined each of the gazelles, but they proved to be gazelles with their ears cut off. — And since the ears were wanting, her father sent her back without giving her any. Then the princess said: he did not give me any. — Her husband rejoined: how can he say there are none? Where has he got these gazelles? All gazelles I caught, I set free again, keeping only their ears as a proof. Is it not so? — And he continued: fit these ears to the gazelles your father has caught and see! Is it true or not? — And he sent her to deliver the tips of the ears of the gazelles.

The queen took with her the tips of the ears of the gazelles and carried them to her father's court and said: Oh venerable father, are not these the ears of the gazelles you have caught? Accept them. — With these words she handed them over, and everybody present in the assembly hall was greatly astonished. Then the king said: Oh councillors as for him, he is no human being, he has the nature of a god. Let us all of us go to him and make sure. — When he had said this, they went there. Then the king said: Oh noble man, who are you? Are you a human being or a god or an asura? — Thus he asked. For a while the man did not speak, but finally he said: as for me, I am King Vikramāditya. — After these words he made his legs and arms and all his limbs sprout forth, and presented himself to them in a most beautiful shape.

The king and his companions, the ministers, were highly

delighted and said Oh Vikramāditya you must forgive the former offences, I did not know you Now it has been my good fortune to obtain you as my son in law — And he sent for an excellent horse brought many sorts of silken garments had him clad in them made him mount his horse arranged a great procession caused musical instruments to be played and when they had looked on for a short space of time he made them enter conducted them into the royal palace and let them enjoy their happiness Then the king her father said to his daughter Oh daughter you have had the good fortune to obtain a husband like king Vikramāditya but I have not known it — And he provided many amusements for her and made her happy

Later on he collected many articles ornaments and many garments gave them to her and sent her with his son in law to the kingdom of the latter Having reached his kingdom he went into the royal palace and when he held a meeting with his ministers one of them said Oh great king have you come? — And they paid their respects to the king Then the king inquired into everything and said to the brahman you are able indeed — But the brahman said Oh great king from the day you entrusted the kingdom to me and went away from that very day I lost my health my luck has deserted me my body has no more its splendid appearance I do not want your kingdom Take it back! Discharge me! — Thus said the brahman to the king On hearing these words the king discharged the brahman —

Oh king listen! don't ascend the throne of such a king — After these words one of the statuettes flew away

4. *Story of the Third Statuette: The Flower, which restores Youth*

Thereupon once more a statuette said: oh great King Bhojadeva, do not ascend this throne without having listened to my words. — And it told a story¹ from the old times, one it had once heard. —

King Vikramāditya understood the language of birds. One day when the king and queen were holding an assembly, a male and female sparrow came and alighted there. The female sparrow said²: Oh husband, listen. We have grown old. I have heard that when one puts on the flower bahukusumāvati³, hands and feet will become like new⁴. Would it not be possible to become as young as twelve⁵ years on such an occasion? — As she said this, Vikramāditya smiled⁶. As he smiled, the queen asked: Oh husband and lord, I have become very curious, you certainly must tell me the reason without telling a lie. — Thus she asked, but the king said nothing. Again the queen said, Oh great king, if you love me you will tell me the explanation, if you do not love me what shall I say?⁷ Thus the queen entreated the king and at a loss what to do he sat for awhile in silence, but then he said: Oh my beloved wife, listen! The female sparrow spoke as follows: Oh husband, you and I have grown old. Now we have become old enough; let us go to the ocean, put on the flower bahukusumāvati and become as young as sixteen years; and then live in happiness. — On hearing these pestering words, I laughed. — Thus he spoke.

On hearing these words from her husband the king the queen⁸ said: Oh great king, if it be so, you shall let me put on such a flower. — Thus she spoke; but the king re-

joined Oh wife I merely repeated something that had been said Where shall I obtain it? Where is it to be seen, who knows anything about it? Nobody has the courage and energy To whom is it accessible? It is to be found¹ at the extreme end of the world in the land of the ogres — Thus the king spoke But the queen persisted Oh great king it is a strength and courage like that of a mere bird a sparrow Your name being *Vikramāditya* what courage have you? It is not even that of a sparrow! — Thus she reproached him and continued you must make every effort to enable me to put on this flower — As she thus insisted upon it threatening to die the king was at a loss what to do and was in such a state of misery that for three days he did not appear in public As he did not appear in public all his attendants were in suspense and from grief did not know how to act

Seeing that things could not go on in this way the very wise and sensible *Vikramakeśarin* asked the minister Oh minister what are the troubles of my father? Ask him! —

11* At these words the minister tried to encourage the king and said Oh great king what a paradox! Having become so awe inspiring a king as you do you think it strong minded to become such a fool? What does it mean what has happened? You must tell me — Thus he asked trying to encourage him in every way The king replied Oh minister you do not understand my troubles What shall I say? My wife demands that I shall enable her to put on the flower *bahukusumavati* And she obstinately repeats it Therefore I am in trouble seeing that I do not know how to act — Having learnt these circumstances the minister said to *Vikramakeśarin* something is going on here that is very inopportune Your stepmother² insists upon having the

flower bahukusumāvatī put on, and therefore the king is in trouble. He has told me so — Vikramakeśarin said: Oh minister, where may this flower be? I will go and obtain it. Take me to my father. — Thus he spoke.

Then Vikramakeśarin went to his father saying: Oh father, I will go and get it, give me leave! — Upon this his father remonstrated: Oh Vikramakeśarin, you are a boy; how should you be able to obtain it for us. It is not on this soil; it is on the coast of the ocean. In what way are you going to get it? — But Vikramakeśarin rejoined: nevertheless I will go; father, give me leave — The king said: Oh my son, Vikramakeśarin, take with you your elder¹ brother, the son of your stepmother. — With these words the king gave him leave and dismissed him, bidding him look about him on the way. Then he left him and afterwards the two brothers took with them arrows, bows, various kinds of swords, and provisions, and set out in search of the flower bahukusumāvatī.

When they reached a large impenetrable wood and came to a cross-roads, Vikramakeśarin said: Oh brother, we had better not travel together, let us go each his own way.² He who comes back here first after finding the flower bahukusumāvatī, shall wait at this cross-roads. — Thus agreed they continued their journey. Then — in a large impenetrable wood, in a very dismal place, nobody is met with, not even the song of birds is to be heard. Coming into such a wood Vikrameśarin³ thought, while he was trembling with fear: what shall I do now? I don't know the different kinds¹¹ of flowers. — And he traversed many mountains, gathered all kinds of flowers, bundled them up and settled down at the cross-roads.

When the elder brother had entered the impenetrable

forest, and had come to the dreadful place and was trembling with fear, an ogress appeared and said to him: Oh noble man, you are my beloved son; listen to my words for a moment Take down for me a corpse which hangs in such-and-such a tree¹ — To this the prince replied: Oh woman, who are you? Are you a god or a human being or an ogre? I don't know who you are — To these questions of the prince the woman replied: Oh man, as for me, I am an ogress, Bhiṣana² by name — The king said. Oh woman, why are you staying here? You have the power to fly; off with you! — Thus he spoke; and when the ogress full of fear was on the point of flying off, he drew his sword, aimed a blow at her leg, and she vanished leaving behind her shoes of swiftness³ The king possessed himself of the shoes of swiftness and went on Then he reflected through the power of the shoes of swiftness she could fly Now with these shoes I will start and cross the ocean flying — In great glee he left this place and went from one impenetrable wood into another.

Now he came near a certain town, called Bhojapuri When he entered it and looked round, (somebody)⁴ was weeping on account of a public disaster The king asked why are you weeping? What ails you? — The woman replied, who are you? — To this question the king replied: I am a stranger — Thus he spoke The woman further said: Oh stranger, listen I will relate the circumstances of our misfortune There is an ogre⁵ living in this wood Every day the town has to cook the rice of one granary and send to this ogre for food, together with five buffaloes and one human being⁶, all of which has to be given to him by turns The person who has to go there when his turn comes⁷, does not come
 12* back; the ogre eats him In this manner some person must be given in due order every day Today it is our turn to go there;

therefore I am in tears — When she had said this, the noble man said: Oh women, is it not possible for somebody else to take your turn and go? What about it? — The woman replied: who will go to his death? — The king said: if it can be done, I will go!

Now when night had come, an official of the town arrived. He came to fetch the person whose turn it was to go. The prince seized all his swords and went as a substitute. On reaching the ogre's place, he sent back all others and remained there alone. Then in the night the ogre appeared. He called out angrily: Oh most wicked human being, where are you today? I am very hungry; today I will eat you — To this the king replied: Oh most wicked ogre, you have killed many animals and human beings, and eaten them all. You most wicked ogre, unless you fight with me, you shall not eat these things — At these words the ogre flew into a passion and when in a great rage he started up and made ready to fight, the king drew his sword and exclaimed: oh most wicked ogre, I will kill you. Call upon whom you want to call upon! When he said so the ogre became furious, rushed upon him and a great struggle arose. Then the king in his wrath smote him with his sword and killed him.

After that he returned and went to his landlady! I have slain the ogre, he told her. The woman was greatly surprised and kept on saying: Oh lord, may fortune favour you(?)! Then this woman, his landlady, went to the king of this town and reported humbly: Oh king, I am come to relate a very wonderful story. Good fortune will reign in your country; it is no longer necessary to go by turns to the ogre. A noble man has killed him; one who is staying in my house — When she had told him this, the

king of the town said is it true? Bring him home! — and he sent for the prince When he was brought and he beheld him he rejoiced and gave him high rewards The king of
 2^b this town gave him his own daughter Then after the lapse of four eight days the king the young Vikramakeśarin said to his wife Oh young queen I had set out to obtain the flower bahukusumavati as my father was in trouble Now I must depart give me leave! — and he added shall I be able to force my way through difficult tracts and fetch this flower? — To this question the young queen replied Oh husband and lord you have the courage and energy go! Only you must come here on your way back — With these words she let him go And the king departed

There is a certain city called Mahanagara This city the king entered and placed himself below the king's palace At that moment the king's daughter of this town came to the window to look down At sight of the prince the thought struck her what a handsome excellent man could I obtain such a husband I should be very happy — Thus she spoke and while she was looking the eyes of the prince met the eyes of the queen Then the young queen said to her friend bring this man to me whoever he may be — With these words she sent her along She went and addressed the king Oh noble man our queen sends for you come! — With these words she took him with her and brought him into the queen's presence And she said to him Oh noble man at sight of you I fell in love with you I have made up my mind to make you my husband Out of mutual love (let us become husband and wife — When she had said this)¹ they became husband and wife and had their constant dwelling place in a room without anybody being aware of it

One day when the queen's face was not bright the prince asked her Oh princess today your face is not bright What ails you? — To this the queen replied Oh great king my dear my father has to pay tribute to another king Today he will come to receive it, therefore I am unhappy — On hearing these words the prince said Oh princess fetch your father I want an interview with him — The princess went to her father and said Oh venerable father an excellent person has come to me he wants an interview with you he asserts — Grant him this interview — When she had said this the king had an interview with this noble man The king asked Oh noble man who are you? Whence 13^a do you come? What is your name? Why do you want an interview with me? — To these questions the prince replied Oh great king I am Vikramakesarin the eldest son of king Vikramaditya — and after mutually giving and receiving solemn assurances they entered upon a confidential conversation¹

And the king began Oh Vikramakesarin why! what shall I say? At present I am in a very awkward position How shall I act? To this question Vikramakesarin replied Oh great king tell me to what the awkwardness of your position is due I will help you as best I can The king said every year I have to pay tribute to the king of another country and now the stipulated day has come If I fail to pay him the tribute he will come to make war Now shall you and I how come to an understanding? — To this Vikramakesarin replied Oh great king why pay tribute? It is not necessary to pay Can you not make war? Being born a king do you suffer yourself to be oppressed by another king? If it can be done defeat him and drive him out if it can not be done — if we are to lose let us lose — After

speaking thus he assembled large armies called together warriors on horseback on elephants and on foot and all the chieftains and he made ready every kind of weapon for cutting and throwing When this was done the king of the
 3^b other country sent messengers Oh great king such is the order of our king he has sent us to receive the tribute as usual Give it! Unless you give it he will wage war — While they were thus threatening him Vikramakeśarin entered quickly and exclaimed what words are you speaking? These words don't make sense be gone! If your king is of genuine stock let him come to make war Provided we have the courage of a kṣatriya we shall win the war In that case why be afraid why pay? — Thus Vikramakeśarin addressed them and sent them away After receiving this answer the men who had come as messengers returned home On their return they related all that had happened

Then a violent wrath arose in the hearth of this king he said yes so be it! — and after making a proclamation by the beating of drums¹ throughout the country he called together the chieftains the ministers the whole population of the town and the whole army made ready all requisite weapons for throwing and cutting had elephants and horses mounted² and followed by his army of foot soldiers he thereafter marched out with overwhelming forces and took the field with the intention of delivering a great battle — As long as he had not yet reached the neighbourhood of the town Vikramakeśarin kept quiet but as soon as he came near the town he mounted his horse sallied forth followed by his army and delivered a great battle He killed many men defeated that king and drove him out Then they made an treaty you shall pay us as much

tribute, as you have hitherto received. — This they agreed upon. Then a procession was arranged in honour of Vikramakeśarin, and he was thus conducted into the royal palace. Then the king's daughter was given him for a wife, and he lived henceforth in happiness.

Now when four, eight days had passed, the prince said: Oh princess, if I always dwelt near you, my object will not be achieved. I have removed the troubles and difficulties of your father, but I am not able to remove the troubles of my own father. I had come here to go for the flower *bahukusumāvali*; now I will depart — To this the queen replied: where will you obtain the flower *bahukusumāvali*? it is accessible to nobody. How will you manage to cross the deep ocean? But you are indeed a man of great courage and energy. Go! Only you must come to me on your way back. With these words she gave him leave and let him go.

Then he came to a town, called Jambudvīpa. He entered it and took up his abode below the king's palace. While he was dwelling in a very beautiful pavilion there arose a great wailing in the whole kingdom. A grave disaster had befallen it. Then Vikramakeśarin wondered and said: Oh chieftains of the town, what ails this country, why do people weep? To this a certain woman replied: the daughter of the king of this country has died, and now her body cannot be burnt. It has to be left in a wood south of the town. There an ogre has appeared and he will come to eat her. For the town this is a great calamity, for this reason the inhabitants are terrified at the danger of being pursued and eaten by the ogre, when they go to bathe. — This the woman told Vikramakeśarin. Having learnt these facts, Vikramakeśarin moved along by means of the shoes of

swiftness he had taken before from the ogress seized his sword and settled down underneath a tree keeping continual watch

Now they carried the dead body of the princess to this place They halted in the cemetery to the south of the town performed the necessary rites and left her there Then the ogre appeared as usual He came flying and shouting with a loud voice and stopped before the dead body Then he snatched up the sheet and looked stripped her of all her clothes and called her to life by fanning her with a Ganga yak tail¹ and scrutinized her And then he killed her again by fanning her with a Yamuna yak tail When after that the ogre was about to devour her Vikramakesarin in a great rage aimed a blow at him with his sword And the ogre was frightened left both yak tails behind him and escaped Then king Vikramakesarin stripped the princess of all her clothes and when he fanned her with the Ganga yak tail she came to life in just the same way and then he again killed her by fanning her with the Yamuna yak tail Then he covered her up with the sheet and sat down a little way off in silence

At dawn the king sent someone to investigate and when the officials on looking round everywhere came to look at the place where the queen had been put they caught sight of the noble man and said to him Oh noble man for what purpose do you dwell in so dangerous a place? To this question the noble man replied Oh officials I have killed the ogre so that there will be no danger for you either in this or in other existences Now go (and enquire) whether this beautiful one will be given to me if I can restore her
14^b to life — With these words he sent away

The messengers he had sent went to the king and said

Oh great king we have just now heard of a most astonishing occurrence. A noble man who dwells in the southern cemetery informed us that he had killed our enemy the ogre. Now he is sending us that we should go and enquire whether the dead princess would be given to him if he could restore her to life. We must bring back an answer. What answer shall we give? — Thus they asked. The king was highly delighted and said certainly she will be given to him. Let him take her, — and full of joy they went to carry this answer to the prince. Meanwhile the noble man had restored the princess to life and had had a pleasant talk with her. The moment he had killed her again by fanning her with the Yamunī yak tail the officials appeared brought him the answer and said 'Oh noble man the king's answer is take her' — When they had said this the noble man fanned her with the Gangā yak tail and restored her to life. Then many people came formed a procession and conducted them into the town and then the queen's marriage was celebrated with gaiety and they lived in happiness.

Four eight days later Vikramaditya said to his wife I have given you back to life you who were dead. But I had come here on my father's behalf. Now I must go on a commission regarding the flower *bṛhukusumavati*. To this the princess replied 'Oh husband how can I give up such a husband who has saved my life. You cannot in honour desert me. If you have to go away from me take back my life as it was before. — Thus she entreated him tearfully. Then the king said 'Oh princess as matters stand thus I will come here on my way back and take you with me to my country. — Having talked her over in this way he left her and went on his commission regarding the flower *bṛhukusumavati*.

When he reached a large impenetrable wood the ocean came in sight. This ocean had no limit either on the one or on the other side. Then he took the shoes of swiftness set them in motion and flying along his look fixed on the other side of the ocean he landed on the opposite shore. There he came to a garden the abode of the flower bahukusumavati. Then Bahukusumavati¹ came out of the garden 15* and said: Oh noble man, who are you? Why do you come here? Oh human being, it is a marvel how you have reached this place. Who has shown you the way hither? Who are you? Whence do you come? — The king replied: Oh fair one, hear me. I am the son of king Vikramaditya of Jambudvīpa. I have come to get the flower bahukusuma because my stepmother insisted upon it. — Bahukusumavati said: Oh prince, I am the flower bahukusuma — and she gave him two flowers to take with him and added: Oh human being, be gone, be gone! This is the abode of the ogres. In this garden Indra has placed an ogre as a guardian². I am an apsaras. — To this the prince replied: Oh Kusumavati, I have no wife, let us marry. — Bahukusumavati laughed with joy and said: if it is to be so, put your trust in me — and after putting their trust in each other they continually enjoyed their love in happiness.

One day the ogre asked: Oh Kusumavati, to night it smells of a human being³. Who has come here? — To this Kusumavati replied: oh grand father, who would come across so deep an ocean? No one is here. Then she said to the king: Oh king, the ogre maintains that it smells of a human being and is going to investigate, let us escape. — Having agreed they escaped and the moment they came to the impenetrable wood after crossing to this side of the ocean the king remembered his former queen and went

to her house together with Kusumāvatī. The young queen bowed down before the lotus like feet of the king and made him enter. She placed before him much water and sweetmeat doing the honours of the house and then they sat talking about the past.

Four eight days later the king said it is a long time since I set out on my father's behalf. I wonder how my father fares — With these words he asked leave of the princess — She said Oh husband saviour of my life, you who restored me to life when I was dead if you are going why not take me with you? — When she had said this the three of them left together. Taking with them many objects they left together.

When these three came to a large city and recalling the former affair had entered it they remembered the former wife and went to her house to inquire for her. Then the wife asked Oh husband are you there? Come in! — And she had his feet washed bowed down before his lotus like feet took him upstairs gave him many pleasures and they lived in joy.

Four eight days later the king said Oh wife I cannot stay on in this way. I had come here at my father's request. I wonder how my father fares. — When with these words he was going to take leave of her and part with her the queen said Oh husband and lord I have pinned my faith to you you must take me with you. — When she had said this the four of them went away together. Then when on their way they came to the town Bhojapuri the prince remembered his former wife entered the town went to her house and said Oh wife how do you fare? Thus he greeted her and while they were living in joy and happiness king Vikramāditya said my dear I cannot live on in this way.

This is not the flower bahukusuma Do you see this? And he showed him unmistakably what was called the flower bahukusuma Then the younger brother reflected: how strange With what countenance shall I look into the face of my father? — and he was embarrassed And he hatched sinister plots and resolved: tonight, when all are asleep¹, I will kill my brother, possess myself of his flower and return home Then I shall gain praise and reward from my father — In such thoughts he kept awake, and when night had come, his elder brother fell asleep As soon as the four wives, too, had fallen asleep, he stabbed his elder brother with a dagger and killed him And in the dead of night he seized the flower bahukusuma and escaped

In the morning one of the princesses called out: Oh queens, get up, get up! — When she had aroused them in this way and they looked round, they saw their husband dead and burst into tears and lamentations Then kusumāvalī said: be quiet! don't cry! Haven't we got a remedy? We can restore him to life by fanning him with the Gaṅgā yak-tail, — and she fanned him with the Gaṅgā yak tail and restored him to life After making the necessary arrangements they left this place and travelling from resting place to resting place they came to their country, and the king, the subjects, the chieftains, in a word everybody gathered and sallied forth to welcome them² Then a large procession was formed and thus the prince entered his residence and paid reverence to the feet of his father Then his father said: May you prosper! Oh Vikramakēśarin, you that had pledged yourself to go to obtain the flower bahukusuma, you have gone to get wives for yourself May fortune favour you — Thus he spoke, and Vikramakēśarin was in a state of deep misery

replied: Oh father, if it be possible, (do) what is right; if not, banish me from your kingdom — Then the father said: Oh my eldest son Vikramakeśarin, if it is possible, my kingdom is yours; if not, shame on you!

Now Vikramakeśarin took Bahukusumāvati to a solitary place, covered her with a white sheet and dealt her a blow with a golden rod¹; and then he summoned his father, stepmother, and younger brother, and said: Oh father², — lifted the white sheet and exhibited her. He exhibited her after having made her blossom in such a way as to become white with flowers of divine fragrance. Gathering at pleasure they put them on, full of joy. Then his father, the king said: Oh son, may fortune favour you! In truth, a son such as you are does not exist. Henceforth the kingdom, the treasures, every piece of property that may exist, belongs to you — With these words he proclaimed Vikramakeśarin king, and they lived in perfect happiness. The younger brother Padmakeśarin fared badly —

— Oh king Bhojadeva listen if you possess such courage and energy, you may ascend this throne — After these words one of the statuettes flew away.

5 Story of the Fourth Statuette A Solomonic Judgment

Again a statuette said: Oh King Bhojadeva, listen³!

Vikramāditya's son, the prince Padmakeśarin, said to his father: Oh venerable father, you shall decide this case⁴. If you decide in an unambiguous way, you are just, but if you decide it in no unambiguous way, you will be tainted with a great sin — Thus he advised⁵ his father. As the prince in spite of this advice did not hear of the case, he thought: why should I remain here? — and he went abroad.

When the prince had lived in foreign countries for a long time one day he came to think of whether his father decided his cases in such a way or not And he returned to his country and went to watch how his father managed He stayed in the shop of a merchant and thus one day passed When it was getting dark the merchant shut up his shop¹ and said your lordship come with me to my house and he took him along showed him into his house and gave him food Then they retired to rest

The merchant had two wives one of them had her room upstairs the other downstairs Since on that day it was the turn of her that dwelt upstairs the merchant slept upstairs On that occasion the husband of another woman visited the wife who slept downstairs being her lover The woman opened the door and admitted him Then the lover who came in great haste kicked a child who was sleeping² there and it died Meanwhile enjoyment of love took place When they had finished and looked round they saw that the child was dead and the lover said Oh you wicked woman ought you not to have said something Now I am tainted with the sin of murdering a child What shall I do now? — Seeing he was thus in dismay the woman said Oh lord you need not in any way be dismayed sit down comfortably and they were happy together

In the morning the lover returned home after instructing the woman to take the necessary precautions Then she cleaned the face of the dead boy dressed his hair beauti-
 17^b fully with a comb swathed³ him made him dainty with oil —⁴ and then she went to draw water On her return she called out to the boy Oh son mother has come don't cry! — Cluding him thus she put the jug to the ground and

entered, and then she cried out alas! my son! Who has killed my child? Who has come here to kill my boy? I had just now swathed him — So saying she burst into tears and uttered insulting words. Oh you wicked co wife! You have killed my son! Would it be a loss² if you would now run away (?) — Thus did she speak. The elder co wife returned. Oh you wicked woman why should I kill him! Is not your son my son is not my son your son? — So saying she burst into tears. Then the merchant said is not her son your son is not your son her son? Oh you wicked woman how shall I act now? — and he continued is it not so that I have committed to your care my household affairs and all my property? If things are going to take this turn all my property will be squandered — Thus he spoke and was sorely grieved.

Then the younger co wife said we cannot continue in this way — and she went to the king's assembly hall. She went there with the intention of obtaining a decision. And going before the judge³ she said Oh president of the court Oh councillors! Hear my cause I pray you — So she began with deference (and continued) Oh councillors! Last night it was the turn of the first wife to have our husband with her. Early this morning I had the face of my son rubbed dressed his hair and swathed him and then I went to draw water. On my return my son was dead. It is she that has killed him nobody else the first wife has killed him that is obvious. You must question her. After hearing this statement they showed her into a separate room and then they summoned her elder co wife and questioned her. Oh woman is it true that you have killed this boy what about it? — The woman replied Oh officials and councillors god

and my righteousness know whether I have killed this boy
 8* Is not her son my son is not my son her son? — After saying this she sat down apart

Then the court summoned the younger co wife and said Oh woman we have come to a decision We have heard your statement if you dare walk round the court three times without your clothes on — if you dare do this your cause is just if you dare not your cause is not just — The woman replied be that as it may I dare — She stood there saying this They showed her into a separate room called the elder one and said Oh woman your cause has been decided upon If you dare take off your clothes and walk three times round the court you have won if you dare not you have lost Your younger co wife has just now told us that she dared — The elder wife replied Oh counsellors can a decision be arrived at only in this way can't it be done otherwise? Might it not be practicable to walk upon plough shares(?) to mix oil or ghee(?) or to dive into water? Only when you bid me to do such a thing I dare not Act at your discretion — Thus she spoke The court then fetched the younger co wife and said Oh woman if you dare it must be done now! — At these words she took off her outer garment bodice and girdle but when she was in the act of pulling at the edge of her lower garment the councillors said Oh you wicked shameless woman have you no sense of shame? You need not take off your lower garment we have seen that you are in earnest Your cause is no just cause yours it not a righteous mind — When they had spoken thus they summoned the merchant and said Oh merchant you shall divorce this shameless woman this mendacious wife — Thus informed he divorced her

At this time an ascetic who had been staying in the mer

chant's house went to the assembly hall and standing before his father said Oh venerable father you have decided justly May fortune favour you father The truth is that the lover of the merchant's younger wife killed the boy by kicking him A most wicked woman as she is she is such a one as having herself committed or crime lays it to the charge of her elder co wife! — Oh father do you recognize me or not? I am your son Padmakeśarin I had come to watch your manner of proceeding — As he said so the father looked into his son's face and king Vikramāditya was delighted Thereon the merchant took his elder wife with him and went home the king conducted his son Padmakeśarin to his house and they lived in happiness —

— You must not ascend the throne of such a king — with these words one of the statuettes flew away

6 Story of the Fifth Statuette The Gardener who became a king

Again a statue said Oh king Bhogradeva listen to a story of mine

There was a certain city the name of this city was Semantakapuri¹ In this town there was a gardener² who was addicted to drinking This gardener said to the king Oh great king flowers have been stolen from our garden what shall I do? — The king replied Oh gardener inquire into it If you catch (the thief) act at your discretion Having put him up to this he dismissed him The gardener went away in a rage *Seeing it the king laughed*

When night had come the king said to the minister Oh minister Buddhivara let us both go today and see how the gardener gets on — and both king and minister went there While they were watching cautiously the gardener

fancied that the thief had come seized an arrow and discharged it. It hit the king in the heart and he died. When the gardener came running up and saw at a glance the king lying dead he ran away. The minister called him and put him right. Oh gardener, speak of it to nobody. How shall we proceed now? He had to fall into your hands, you are not to blame for it, it was his own fault that he came here. From this day I will make you king. — Thus he instructed him and leaving the dead king lying there he took the gardener to his house. Went to the queen and said. Oh queen if you wish to remain queen hear what I say. Our king died yesterday, — and the minister related to the queen all that had been said to the gardener. Oh great queen when he told that he had grown a flower for the king and that this flower had been stolen the king said if you catch the thief kill him! — Putting him up to this the king sent him away. Then the king took me with him and went there to watch. The gardener thought that the thief had come shot him with an arrow and killed him. — Now this gardener must be made king. — Thus he informed the queen. She replied. Oh minister you may do what is best. — The minister said as for my motive I act thus to save the country. — After this discourse he concealed the gardener in a room. He did it taking care that nobody was present.

When in this way one two three four eight months had passed the people assembled and said. Oh minister how comes it that we can never meet our king? Why is it so what has happened? There is nowhere we can speak of our successes and our misfortunes. — Thus people grumbled. Then the minister said to them. Oh people hear me! Our king is not well he does not go out. But now he

will appear, so soon as he has chosen an auspicious day — Thus he reassured them and sent them away. Now one day when the king had chosen an auspicious day he called together his subjects and appeared in public. The minister had instructed him in every way, having told him the names of the chieftains of the villages saying he has this name he has that name — Then people said this king resembles the gardener — Thus they argued¹, some saying it is the gardener others saying it is not the gardener it is the king — Then all the while people were arguing in this way the gardener reigned for a long time.

One day the gardener said Oh minister why don't you pay me respect? If you pay me respect you may stay in my country if not you cannot stay — With those words he banished him. The minister went away in sore distress. When roaming about⁽²⁾ he came to the coast of the ocean he saw in the great ocean very beautiful and fragrant cam-paka flowers. He got hold of them took one flower and carried it to the king that he might again become minister. The king accepted it and put it on thinking it a very wonder-
ful flower. Hardly had he put it on when he became young³.
Then the queen said Oh king you have become so young I am so old. Send out someone to procure for me such a flower as you have put on that I may become like you — Thus she spoke to the king. Then he sent for the minister and said to him Oh minister you shall procure a flower like the one you brought me — At these words he set out in a very miserable state to obtain a flower.

While the minister was travelling along to obtain the flower he said⁴ how strange how amazing! The king I myself have created has made me his servant. What abysmal misery! — While he was going along in such

thoughts a mountain came in sight Near this mountain was a lake in this lake was (a temple of) Mahādeva In front of it was a trident made of iron To this trident the gardener clung of his own free will tossing about(?) When the minister saw him clinging there in such a way that his belly rubbed¹ against the trident he was greatly surprised and he looked at him for a while considering how the gardener had come to be there At that moment someone called out from the sky Oh minister hear my words! — He asked Ho! Who are you? — Then Mahādeva said I am Mahadeva Why have you come here? Hear my words This gardener has become a king in the world and as a reward for the austerities he has undergone for my sake he has enjoyed the wife of a king He is not a king by your making Return home and pay respect to this gardener then he will honour you — Having heard him saying this the minister thought it quite right and returned He came with a campaka flower

Having reached home he went to the king and on meeting him he said Oh king you are not a king by my making 20* — and he told all that had happened near the lake circumambulated the king bowed down before him made a humble request and presented the flower — The king said oh minister as you have before taken care of your country do so henceforth —

— Oh king Bhojadeva listen Don't ascend the throne of a king² who stands as the vanquisher in war of *such a* king³ — After these words one of the statuettes flew away

7 Story of the Sixth Statuette: The Ankle-ornaments of the Ogress

Again a statuette said: Oh king Bhojadeva, don't ascend this throne without listening to a story of mine —

In a certain city King Vikramāditya had two wives; one a legitimate wife, one a concubine. One day the concubine said to the king, egging him on: Oh king, hear me! Your queen is going to poison you — Egged on by her in this way, he grew angry and banished the queen. She said, Hari, Hari, there is no offence I might have committed. When shall I go, where shall I stay? — As she was thus at a loss where to turn, she went to the minister and wept. The minister said, Oh queen, don't return to your house, stay with me, — and he admitted her into his house. Then she said, Oh mother, Oh wife! Tell nobody that she is the queen — Thus he warned them, and bade them give her something good to eat and to drink¹

Later when four, eight months had passed dancers from Madhyadeśa came there to perform dances. At sight of a dancing-girl, who performed dances the king fell ill, tormented by desire.² Then he said to the minister, Oh minister, how am I to manage a certain affair? At sight of a dancing girl I fell passionately in love with her. You must see to it that I can have a meeting with this woman — To this the minister replied, Oh great king, don't be in suspense as to this affair. Am not I your servant? I will take care that you can meet — Thus he reassured him. Then the minister went home, called his wife Kamalāvati and said, oh Kamalāvati, adorn this queen well and dress her in fine garments. The king will come³ — Having thus instructed her, he himself went to the king. And he said to him: Oh 20

great king come to night to my house, — and the king was delighted

Then the minister went back to his house and said Oh queen the king will come to night When he enters say nothing behave as he tells you to and let him enjoy love pleasure as much as he wants to And then let him go Remember the words he will utter, you shall answer him later on — Thus he instructed her went to the king and said oh great king don't speak about lighting a lamp she might become ashamed I have given her the necessary instructions When you have come into her room enjoy love pleasure as much as you want and go away again — Having in this way taught them their parts he took the king with him and brought them together When these two had enjoyed love pleasure in manifold ways the king went away again And the minister noted down the year the lunar mansion and the day

Ten months later the king she carried under her belt was born He was very beautiful at birth and endowed with the marks of perfection On beholding the face of the prince the minister was delighted Then he assembled the astrologers to perform the ceremony of naming the child and said to them Oh astrologers perform the ceremony of naming this grandson of mine give him the name which is found in the Śastras — Thus the minister said When the astrologers had looked it up they gazed at each other being afraid of the king if the boy were to be given the name of Vikramakeśarin since he was not the king's son On seeing them gaze at each other the minister said Oh astrologers why are you afraid? Should the king punish anyone he will punish me At these words the astrologers gave the child the name of Vikramakeśarin There

after the minister had the ceremony of food giving performed and some time afterwards he sent the boy to acquire the art of reading. When he had learnt the art of love(?) he mastered the science of the śāstras and was made a great scholar(?)¹

Now the boy reached maturity. Then the king said to the minister: Oh minister, you never bring your grandson to me. Why don't you bring him? Bring him. I bid you — 21 The minister replied: oh great king, am I not your servant? I will bring him on an auspicious day. — Thus he spoke and on an auspicious day he took Vīkramakeśarin with him and brought him to the king. On beholding Vīkramakeśarin the king was greatly amazed and asked: Oh minister, what is his name? — The minister replied: Oh king, his name is Vīkramakeśarin. — On being told this the king thought: 'tis strange! He has named him after me. — And his surprise was great. Then he said: Oh Vīkramakeśarin, you shall come to me every day — and he gave him presents and dismissed him. From this very day he came daily.

One day the king said to Vīkramakeśarin: Oh Vīkramakeśarin, you must not leave till I come. — Thus he bade him. Then three watches of the day passed but still the king did not come out. Then the minister grew anxious and went there to look. Oh Vīkramakeśarin, why don't you come home? — He replied: Oh grandfather, I cannot come since² I have no order from the king — and let him go again. Then when night came he was still³ there. Then in the first watch of the night there came from the east the sound of the weeping of an ogress. On hearing this weeping the king called out⁴: Oh doorkeeper, who is there? Who weeps there? Look into it! — As he said so, Vīkramakeśarin replied: Oh king, I will go and look. — and he went off. And

when he had gone as far as one mile he returned and stood at the same spot. Again hearing the sound of weeping in the west the king called out: Who is there? — Vikramakesarin said: oh king I shall go to look into it — and he went along. Coming back he stood at the same spot. Again somebody wept in the north. On hearing this sound the king called out and Vikramakesarin replied: I am here — and he went to look. Coming back he stood at the same spot. Again hearing the sound of weeping in the south the
 21^b king called out: Who is there? — To this question Vikramakesarin replied: I am here — At these words the king became indignant and said: What is Vikramakesarin? Four watches of the night have passed and he cannot bring back any answer! — When he said this Vikramakesarin became disconsolate and he set out at a rate so as to cover a journey of six or seven days in one day.

Then a wood came in sight inside it stood a very tall tree. In this tree hung a dead body¹. Underneath the tree an ogress sat weeping. On seeing her Vikramakesarin said: oh you who are you? Why do you sit here in tears? — The ogress replied: the corpse hanging there is my husband. Take him down for me I will have him committed to the fire. At her bidding Vikramakesarin took him down for her. Then while his hands and feet were numb with fatigue² the female ogress tore up the flesh of the dead body and then Vikramakesarin realized that she was an ogress, smote her with his sword and hit her in the right leg and it was broken. The ogress escaped without her right leg.

Vikramakesarin took an ornament which was on this leg and started on his way back. The following day he went to take his seat in the king's assembly hall. And the

king asked: Oh Vikramakeśarin, who was it that wept yesterday? — No sooner had he said this, than Vikramakeśarin produced the ankle-ornament, he had stuck into his girdle, and laid it down before the king. On seeing this ornament, the king was greatly astonished; and said: Oh Vikramakeśarin, where have you got this ornament? — Then Vikramakeśarin told him all that had happened. — *It is an ankle-ornament, I tore from an agress yesterday, he* said and went back to his house. Then the king gave the ankle-ornament to his concubine. And she said: Oh great king, what sort of object is this ankle-ornament? In the place where this ornament was, the other one will be, too. It must be matched with the other one. — At these words the king sent for Vikramakeśarin.

Now both Vikramakeśarin and the minister appeared and said: Oh great king, what do you command? — To this **22** the king replied: Oh Vikramakeśarin, you must procure the fellow to this ankle-ornament. — Then the minister broke in: Oh king, hear my words, I pray you I have not yet told you that this Vikramakeśarin is your son. This has come to pass in the following way: on the day the dancers performed dances, you were seized with desire on beholding a dancing-girl. Then you were pleased to give me the order to procure this dancing-girl — When you bade me do this I fetched the queen and brought you together with her. It is written on this leaf; read it, I beg you — And he related to him all that had happened and concluded: accept him as your son, I pray you; — and he handed over to him the prince Vikramakeśarin. Then the king said: Oh minister, you are a blessed minister; you have procured offspring for me that had no offspring. Henceforth accept the kingdom, the treasures, my property, all that exists. By my

good fortune there is offspring — When they had spoken thus Vikramakeśarin said Oh father I will set out in search of this ornament¹, only you must give me a solemn promise — and having bowed down before his father's feet he departed After his son's departure the king wept

Now when the prince had travelled far and wide and had to traverse a large wide forest he came to a great country The king of this country had an only daughter This only daughter Kṛṣṇāvatī always worshipped at the venerable sanctuary of Mahadeva and this princess pronounced a solemn wish let me obtain Vikramakeśarin as my husband — and therefore she worshipped every day Once he was shown to her in a dream in the night Then she princess said to her mother Oh mother I have worshipped at the sanctuary of Mahādeva and now he has granted me a favour Whoever comes² to this town today whether he come from this or from a foreign country Oh mother to him you shall marry me — This she said to her mother She related to her father all that her daughter had said The father sent someone to look out for this man

Then while they were searching the king's agent descried him sitting under the awning of a shop and said to him
 22^b Oh noble man who are you? that you must tell me truthfully — Thus he questioned him in various ways Then the prince replied as for me I am Vikramakeśarin — The man who had gone on this commission took him to the king and said Oh king I bring this man whose name is Vikramakeśarin receive him! — With these words he presented them to each other Then the king said Oh Vikramakeśarin marry my daughter — Vikramakeśarin objected Oh king I have not come here to marry I have come on my father's behalf How could I marry! — The

king said Oh Vikramakeśarin do but accept her as your wife — With these words he gave her to him as his wife by force After that when they were sleeping in the same room he neither spoke nor acted as one does to a wife Four eight days later the prince asked leave Oh father the object of my journey is not achieved I must leave now let me go! — Having asked leave in this way he set out on his father's errand

Now when he came to a difficult road there was a very tall tree Underneath this tree he spent the night In this tree was the nest¹ of a bird This bird had four young ones These four young birds would go each in its direction² to the four quarters of the sky One would go east one west one south one north The four of them would go every day, and every day they would come back Their father would ask news of them The one who had gone east said in the east king Vikramaditya weeps continually He weeps and laments alas! Vikramakeśarin! I don't see you with mine eyes — This it told its father The one who had gone west said the wife Vikramakeśarin has married keeps on saying I shall die Unless he comes within four days I shall certainly die — This it told its father — Then 23* the one who had gone south said in the south on the coast of the ocean sits an ogress weeping grasping her foot and shedding streams of blood She sits there lamenting with one foot missing — The most wicked Vikramakesarin has cut off one of my feet and carried it away she keeps on crying — This it told its father Then the one who had gone north said Oh venerable father hear my news The man who is resting underneath this tree has come here amid great hardships — This it told its father³ Thereon the birds distributed fruits between themselves for eating and they

allotted a share to this man and went to give it to him the man did not accept his share, and said Oh bird I am in trouble why should I eat? — With these words refused it The birds said Oh man eat these fruits, we render you assistance in your task as best we can — suading him in this way they made him eat the fruit other food

On the next day the man said humbly Oh birds must carry into effect the help you have made me for You are like gods I am the son of Vikramāditya am come here to put an end to my father's misery must render me assistance — Thus he begged their endless tears The birds replied Oh man take this they gave him a log of manañkamanā wood¹ — When you put this wood next to your body you will find you arrived at the place you think of going to — With these words they gave it to him

Then the man took leave of the birds and thought would that I were where the ogress is — Going in such thoughts he found himself arrived at the abode of the ogress On seeing the ogress weeping sitting at the foot of a tree he went up quickly smote her with his hand and took away her ankle¹ ornament The ogress screamed and flew up into the air Vikramakeśara took the ornament and started on his return journey

Again Vikramakeśara thought would I were in the place of the princess I have married — and going in these thoughts he found himself arrived at the
 23^b of the princess On seeing that trouble had befallen the town he asked the townspeople Oh people what happened in this town? — To this the townspeople replied well unless you make haste the princess will die Then

the trouble which has befallen us — On hearing this explanation he had haste and calling out patience patience! he went on till he came into the presence of the princess. On seeing her husband Vikramakeśarin coming along the princess was highly delighted. He stayed there four days from this day. In the morning of the following day he said to his father¹ Oh venerable father my father is dying. Give me leave to depart — Taking leave in this way he took with him riches carriages for elephants and horses and the princess and then he went to his own country.

On hearing the rumour of the arrival of the prince Vikramakeśarin King Vikramaditya became glad called together all his people caused many kinds of musical instruments to be played formed a great procession displaying the art of actresses dancing girls and attendants(?) and thus conducted him into the town. When Vikramakeśarin met with his father and the ministers he paid reverence to his father and they greeted each other. And then the prince said Oh father please accept this ankle ornament — With these words he delivered the ornament to him and related to him all that had happened at the places he had been to. On seeing the ankle ornament his father rejoiced. Then he sent for the queen he had banished and handed over to her the ornament and he took away the ankle ornament which was in the possession of his concubine and this he likewise gave to her. Then he said to his concubine Oh you most wicked woman you were on the point of ruining my family by telling a lie. You are not suited for this country — Blaming her thus he banished her. And the whole kingdom all his treasures he gave to his son Vikramakeśarin and he committed him to the care of his legitimate wife with the words your mind rejoices in governing

24^a and ruling — And he bestowed on the minister many towns and (other) presents In this way king, queen, minister, and subjects lived in happiness —

— Oh King Bhojadeva you must not ascend the throne of such a king — After these words one of the statuettes flew away

8 Story of the Seventh Statuette The Four Jewels, the Gift of the Ocean

Again a statuette said Oh king Bhojadeva listen to a story of mine¹ Don't ascend this throne I will tell you why not —

To the ocean his friend Vikramaditya was a very affectionate and devoted friend And he said is there any person who is willing to go and ask about my friend's health To him I will give ample reward Then a poor brahman said Oh great king I will go, — and when the king had given him many things and great wealth he went there

Standing on the shore of the ocean the brahman said Oh ocean your honourable friend has sent me, receive his message¹ — It said nothing and the brahman was despondent He said my life is futile the object I have come for is not accomplished How shall I go back? — As he said thus and was on the point of dying the ocean was frightened and taking the shape of a human being it came out of the water and said Oh brahman why have you come here? — The brahman replied Oh ocean your honourable friend send me to inquire about your health, are you faring well? You must be kind to me — This message he delivered After receiving it the ocean said Oh brahman is my friend vigorous? Is his realm quite stable? Speak to him with my words and ask him these questions On brahman here

are four jewels take them with you — Thus he spoke and gave them to him — The powers of these jewels are as follows with the first to ask for food with the second to ask for money with the third to ask for clothes with the fourth to ask for men — With these words he handed them over to him

Then the brahman took leave of the ocean seized the four jewels and returned to his country On reaching it he went to the king and said Oh great king please accept 24 four jewels your friend the ocean has given me for you — And he delivered them to the king He said Oh brahman may fortune favour you! Take for yourself this one jewel — and gave it to him The brahman said Oh great king for me to accept this jewel it is necessary to take counsel with my wife and my sons before accepting it¹ — And he went home with the four jewels called together his family and said Oh children you are fortunate the king presents us with a jewel As for which of the jewels to choose if I am to say what I think we have no food I mean to chose that which grants food² How shall we proceed? — Then his wife said Oh husband if I am to say what I think I would choose that which grants clothes it would render it possible to dress in a variety of garments — Then the daughter in law said Oh father that is not the right thing When food and clothes are at hand what is the good of that? ornaments are wanting To get ornaments I would choose that which gives money — Finally the son said Oh father that is not the right thing I would choose the one which gives men — In this way they could not agree As they could not convince each other the brahman thought when the jewels were not there was no quarrel Since jewels are there there is nothing but quarrelling What shall

I do about these things? — and he gave them back. Then the king said: Oh brahman, choose one of the jewels — As he said this the brahman took with him that which gave money and lived in happiness —

— Don't ascend the throne of so munificent a king — With these words one of the statuettes flew away.

9 Story of the Eighth Statuette. Vikramāditya wins a Princess by making her Ornaments talk.

Again a statuette said: Oh king Bhojadeva, hear a story of mine! —

In the country of King Vikramaditya there was a gambler. One day he lost at play and not being able to pay his debt he ran away and sat in hiding underneath a tree which stood on the shore of the ocean. Then at sunrise a princess
25^a came from Patalapuri seated in a golden carriage and when she had finished the respectful reception of the sun as her guest she pronounced a solemn wish: let me obtain King Vikramaditya for my husband — After saying this she went to Patalapuri and the gambler went with her.

When a friend of the queen's caught sight of him she said to her: Oh honourable queen, a noble man is standing at our gate: shall I make him enter? What about it? — To this the queen replied: Of friend Culuki² make him enter — The friend said: Oh noble man, our queen sends for you: come! — With these words she ushered him in and brought him before the queen. She said: Oh noble man, who are you? From where do you come? Why are you staying here? That you must tell me — To this the noble man replied: Oh great queen, as to me I wander about the world: my name is King Vikramaditya — Thus he lied to her.

Then the queen said by my good fortune you have come here, — and she made him enter

Then in a certain room two beds were set up, a canopy was erected, a fan made from the hair of an ox was suspended; all over the place hung strings of jewels; at the four corners chandeliers¹ were lit; everywhere² was every kind of jewel, everywhere every kind of seat was arranged; every spot had been made fine with gay colours. Into this room she took him, regaled him with five kinds of cooked food and sweetmeat, as he might wish, had him rubbed with jujubes, and spoke provocative and enticing (?)³ words for the purpose of love-pleasure. Oh Vikramāditya, if you can induce the four ornaments on my body to utter words, you are certainly my husband, but if you fail to do so, you are my slave — On hearing this the noble man sat without venturing to speak. Then the queen thought he is not a king — and kept silence. Then the noble man lay down below the bed, and the day dawned. At dawn the queen took the jujube-fruits with which she had rubbed her face, seized two bilva fruits, vivified the bilva-fruits, made the bilva fruits quarrel, and the bilva-fruits turned the noble man out⁴.

After that the gambler returned home, went to the king, 25¹ and related all these adventures to him. Oh great king I have just now had a very strange and curious adventure. I will tell you everything about Ratnalekhā from Pātālapurī. Listen, I beg you. Oh great king, when on my flight after losing at play I was resting underneath a tree which stood on the coast of the ocean, a certain maiden came there at sunrise seated in a carriage, that she might receive the sun respectfully as her guest. And she pronounced a solemn wish to the sun: would that I might obtain King Vi-

kramāditya for my husband When I had heard and observed all that I came here — This he told the king He said Oh gambler I will put an end to your poverty — and continued let us start both of us — and they started both of them

Then they settled down underneath the tree on the coast of the ocean and stayed there And at sunrise the young queen and her attendants came seated in a golden carriage Then they both went up and stepped in covering themselves with the curtains of the carriage After reaching Patalapuri they stationed themselves in the same place as before¹ And the girl friends noticed them and said Oh queen a noble man² has arrived shall we fetch him? — At these words the queen sent for him saying bring him! And with the words oh noble man our queen sends for you come! — they took him with them And they gave him a basin to wash his feet but the king stood silent without washing his feet Then the queen thought he is certainly a king — and she brought for him a golden water jug made him wash his feet and admitted him even to her own room As soon as he had entered it she bade him sit down on a seat in front of her bed Then she asked Oh noble man who are you? Whence do you come? — So she asked After observing him keenly (to see) whether he might be he that is called Vikramaditya she drew the conclusion he has the bearing of a king — and she bade him sit down on a couch with many silken coverings outside her bed in a grey coloured room and regaled him abundantly with five kinds of cooked food When she had anointed him with many sorts of perfumed oil she started a conversation 26* Oh king Vikramāditya if you are able now in the four watches of this night to induce these four ornaments

to utter words you are certainly my husband if you fail I shall make you my slave — Thus she spoke to the king He for a while said nothing but then he began Oh queen Ratnalekha is it really true what you say? I will tell a story to this purpose Harken!

a The Story of the Three Suitors¹

That the daughter of a noble man might be given away in wedlock her father had accepted the betel² which had to be taken as a pledge³ The mother and the brother did not know about it Neither did the father nor the brother know that the mother had accepted a pledge nor did either the father or the mother know that the brother had accepted a pledge All three of them had accepted pledges but none of them knew of the others This being the state of affairs the three arrived each in his turn when the day had come Then the father said whose settling of this affair is valid? — The mother said I have accepted a pledge The brother said I too have accepted a pledge — Then the father said as for accepting pledges ought you not to have asked me? Can you do as you like? — But then the mother and the brother said to the father Oh father ought you not to have told us that you had accepted a pledge? — Thus they spoke Not seeing a way out of it the three were perplexed Again the father said whose settling of this affair is the most weighty? She is to be given where I say — The mother rejoined she is my daughter she is to be given where I say — The brother said it is I that support all of us she is to be given where I say — And the three did not know to whom to give her

Oh queen Ratnalekha where and according to whose words is she due? Is she due where the father says? Is

she due to him the mother speaks of? Is she due to him the brother speaks of? To whom and according to whose words is she due? Decide it! — No sooner had he asked this, than an ankle-ornament said: Oh great king, she must be given to the one the mother selects — Thus it spoke; but then Queen Ratnalekhā grew angry on threw the ankle-
 6^b ornament to the ground and exclaimed: Oh most wicked ankle ornament, you have spoken preposterous words! She must be given to the person the brother selects — ? —¹. The word of the brother must be declared the most weighty².
 - Thus the queen decided. Then the first watch³ passed.
 Again the king said: Oh Ratnalekhā, I will tell one more story⁴. Listen!

and her followers made a meal of the minister. And the queen thought *this strange the king does not return nor does the minister return. What has happened? — So saying she went to see weeping bitterly. On beholding both king and minister dead she burst into tears and cried out Alas! my lord my lord! — and with the words why should I now stay alive alone! — she seized a sword and was going to die. But the goddess and her followers arrested the sword and said Oh queen you need not die. We do not take women for our food, go away again! — To this the queen replied with tears Oh followers of the goddess my husband is no more the minister is no more why should I alone stay alive? — The goddess rejoined Oh queen I will restore to life both your husband and the minister. You must not die, — and she added Oh queen put the head¹ of your husband on your husband's body and the head of the minister on the minister's body. Then they will come* 27^a *back to life. — At these words the queen in her agitation put the king's head on the minister's body and the minister's head on the king's body. And both came back to life. Then both began to speak one saying she is my wife the other saying likewise² she is my wife. — Thus the two quarrelled.*

Then a bracelet said *as for her she is the wife of the head. — The queen rejoined Oh you most wicked liar — and flying into a passion she threw the bracelet down and said as for her she must belong to the body. — Then the second watch passed.*

Then the king said *Oh Ratnalekhā I will again tell a story³ from olden times. Listen!*

c The Story of the Wooden Doll

In a certain town there was a carpenter, a painter, a tailor and a learned man¹ These four went abroad One day they rested at a very dangerous place, and they ex postulated Oh comrades it is very dangerous here, — and they kept watch First it was the carpenter's turn then the painter's then the tailor's and finally the learned man's

And the carpenter lest he might fall asleep, took a log of wood and carved a doll and then the first watch passed When the second watch had come he aroused the painter and went to sleep himself When the painter having become bored looked round he caught sight of the doll and said this work indeed he has done Now I will paint it with many colours — and he painted it Then the second watch passed And the painter aroused his comrade and went himself to sleep When the tailor having become bored looked about him he caught sight of the doll and said this is two men's work(?)* now I will make a bodice and
27^b a gown and put clothes on it — And he clothed³ it in a gown and put a bodice on it Then the third watch passed And he aroused the learned man and went to sleep himself The learned man rose and looking about him finding it tedious and considering what to do he caught sight of the doll and said this indeed is the work of those three, now I will instil life into this doll and vivify it — Then the day dawned

On seeing that the doll was alive and finding that she was very beautiful a dispute arose amongst these four men One said I will make her my wife, another said I will make her my wife? — Thus they quarrelled —

Oh queen whose wife is she? To whom does she belong?

— As soon as he had said this an earring replied Oh king as to her I will tell you Listen! The carpenter who made her is equal to her father the painter who made her an excellent maiden(?)¹ and who made her look handsome is equal to her mother the learned man who supported her life² is equal to her brother She must belong to the tailor — Thus it spoke Queen Ratnalekhā decided that this was quite right³

Again King Vikramāditya said Oh Ratnalekhā I will tell a story⁴ Listen!

d A Tragic Mistake

A noble man from a certain town had a friend in a certain village This friend used to come to him One day the friend from the village said Oh you friend come to me — and he took him with him Then he said Oh friend mine is such and such a house — and he pointed it out to him Then the friend noticed a woman who was looking down from a window of the house and he asked who is she? — Then his friend did not say that it was his wife but said that it was a maid servant And then he made him enter the house

Then he paid him reverence and regaled him with food When evening had come he sent him to sleep⁵ Then he said to his wife Oh Malavati go and rub his body with oil 28^a — She objected Oh husband how can I go? I dare not But he repeated Oh Malavati what could happen? go! — and he sent her along Then she went in obedience to her husband's word She said Oh guest I have come to rub your body with oil — and she rubbed his body with oil Then the man said Oh woman now you have finished

rubbing my body with oil, now you shall enjoy love pleasure with me — This he said because he mistook her for a maid servant. But the woman said *Har! Har!* how extraordinary is this! Are you a traitor to your friends? Since you are such a man — am not I the wife of your friend? Don't speak such unholy words to the wife of a friend, — and she added to utter such words is a great sin, to become a human being there is only one existence out of seven¹. As for me, I am the wife of your friend — Thus she spoke. On hearing it, the noble man said what punishment is my friend going to inflict! When now my friend's wife tells him of this occurrence, how heavy will the disgrace be! Why then stay alive? — With these words he seized² a dagger and died. The woman considered why should I now stay alive alone? — and she seized a dagger, stabbed herself and died. The husband said my wife and my friend do not rise and come — and when he went to see what had happened he saw that both were dead and exclaimed *Har! Har!* How has this come to pass? What has happened? Both are lying dead. This is a heavy disgrace for me. When the villagers ask questions, what shall
 28^b I say? Why should I alone stay alive? — and he seized a knife stabbed himself and died.

Then the villagers said it always has been the case, that they have risen and come out early. Today there is not even the sound of voices. That is quite out of the common — And when they went to see what had happened, and beheld the three lying dead, they said to each other 'tis very strange, very surprising! How has it come to pass, what has happened? — Thus they were quarrelling with each other. But then they said what is the use of quarrelling? — and they removed them from there, and committed them

to the fire As they had no relatives there was none to carry away their ashes

And at the spot where they had been burnt bamboo grew up In this thicket of bamboo those three lived as demons Coming out of the thicket they became ghosts¹ and frightened people Then the subjects said Oh great king in a thicket of bamboo at the spot where those three were burnt there are three demons These demons come out and frighten people from the town What is to be done about it? — The king replied Oh subjects cut down the thicket of bamboo and look — Thus he instructed them Then when they cut down the thicket of bamboo and looked three human beings were found there On the right was a man on the left was a man in the middle was a woman

Now both men began to speak One said she is my wife the other said no she is my wife — Thus they quarrelled Oh Ratnalekhā tell me whose wife she is — Then an ear ring said Oh great king as for her she must belong to him that stands on her right — As it said this Ratnalekhā flew into a passion and exclaimed Oh most wicked ear ring as for her she must belong to him that stands on her left — When she had said thus the day dawned Then the fourth watch had passed

Having thus made sure of the faculties of Vikramāditya Queen Ratnalekhā said Oh great king Oh lord you certainly are a man who speaks the truth When I had worshipped the venerable Suryā he granted me a favour in accordance with the solemn wish I had pronounced I had received him respectfully as my guest that I might obtain for my husband Vikramāditya the king of the world It was twelve years ago Oh husband and lord here is 29 much gold many jewels plenty of (precious) metals and

minerals All this is at your command A great number of garments and other things, my whole life is yours, do with it as you like Whether you make me your slave or you make me your wife, all my beauty and youth is at your command — After saying this, she tore her hair and bowed down before him Queen Ratnalekhā prepared for him the most exquisite luxuries of the table and made him enjoy love pleasure with her, and thus they lived in happiness One day the king said Oh Ratnalekhā, let us go to my country, — and they took all their riches, and went to his country, and then they lived in happiness —

— Oh king Bhojadeva if you possess such faculties, you may ascend this throne — After these words one of the statuettes flew away

10 Story of the Ninth Statuette Vikramaditya's Generosity

Again a statuette said Oh king Bhojadeva, hear a story¹ of mine —

King Vikramāditya always wanted to learn what was going on everywhere in the houses One day in a certain house the wife and husband were arguing Oh Campāvatī, today I saw a noble man who was like a god —? —² This was the story he told his wife The king overheard it Then king Vikramāditya thought to himself it is a most astonishing occurrence that they are speaking about I will go and see whether it be true or not And he went to see Setting eyes upon him he thought it is true, how marvelous! — and he stood there regarding him

Now the noble man said who is that? — To this question Vikramāditya replied I am king Vikramāditya — Then the noble man said Oh king Vikramāditya, beg of me

whatever you wish for — And King Vikramāditya stood there in a respectful attitude. Then the ascetic said: Oh King Vikramāditya, these three articles¹, a cloth, a piece of chalk, and a stick have each² its peculiar quality. Whatever 29 you may think of, it will come true, on covering it with this cloth. When with this piece of chalk you minutely draw horses, elephants, human beings, goats and sheeps, (in a word) when you draw whatever you may wish for, it will come to life on being touched with this stick — After giving away these articles, the ascetic said: now I shall become the supreme deity, — and then he went to heaven

When King Vikramāditya was on his way back to his house, he encountered a great yogi from the town of Karnapura. Vikramāditya asked: Oh noble man, who are you? — To this the yogi replied: I am King Candrasimha of the town of Karnapura. Another king has taken away my kingdom, using treachery. Now I have become a yogi and subsist on what I can beg. I have fallen into great misery — On hearing him relate this story King Vikramāditya became filled with deep compassion and said: Oh King Candrasimha, hear what I say. Do you wish to become a king? — To this question King Candrasimha replied: if I wish to become a king, who will make me one? — Vikramāditya said: if you wish to become a king, I will make you one, — and he added: take this cloth, this piece of chalk, and this stick, — and gave them to him — These three articles have each its peculiar quality. What you think of comes into existence, when you cover it with the cloth. When you draw elephants, houses, human beings and whatever else you may wish for with the piece of chalk, it will come to life, as often as you touch it with the stick. When you draw one thing and touch it, a hundred thousand will come into existence — Having

thus informed him he gave him the three articles and let him go. Then King Candrasimha went away highly delighted. After putting the three articles to the test he returned to his kingdom won back the whole of it and lived in happiness. King Vikramaditya returned to his own country —

— If you are as munificent a king as he you may ascend his throne — After these words one of the statuettes flew away.

11 Story of the Tenth Statuette Vikramaditya rescues a Friend

30* Again a statuette said Oh King Bhojadeva hear a story¹ of mine —

King Vikramaditya and Karna were very close friends. The king usually went to Karna and every day Karna would make him a present of a quantity of gold equal to the weight of his body. King Vikramaditya always would take notice of it. One day he thought 'tis strange where does he get such quantities of gold? — And he became curious about it.

One day the king spied upon him. Karna rose early and went to a place where oil had been produced by heating a cauldron² in the presence of Devi. On his arrival Devi said Oh Karna are you there? Come! — and she made him enter. Then Karna took off his clothes, jumped into the cauldron and gave his flesh as food to Devi. Being satisfied Devi said Oh Karna take this gold — and she gave him a quantity of gold.

All this King Vikramaditya stood watching and he said early to-morrow I will go there before him. Early the next day King Vikramaditya went there and Devi said Oh Karna are you there? — The king said Oh Devi wait a

little, — and he cut into his body, boiled *Asa foetida*, pepper, salt(?)¹ and two *mas*² of fine meat, and jumping into the cauldron he gave it to Devī as food. Being well pleased Devī said after restoring him to life. Oh Karna, I have enjoyed it very much, I am satisfied. Henceforth I shall not take food. — And she added take this gold, — and gave it to him. And King Vikramāditya returned home. Then Karna came as usual. Devī said. Oh Karna, henceforth I shall not take food. Yesterday the meat was not palatable, but the meat of today was very savoury. Why do you come twice today? — Karna replied. Oh Devī, I have not been here today, who has been here? — Thus he asked, and calling³ it a very amazing thing, he returned home. —

— You may not ascend the throne of such a king — 30
After these words one of the statuettes flew away.

12 Story of the Eleventh Statuette. The Shrewd Princess and the Stolen Jewel

Again a statuette said. Oh King Bhojadeva, I will tell a story⁴, listen! —

One day Vikramāditya his minister high bailiff⁵ and kotwal agreed to go abroad. Thus agreed they started. One day they took rest. The king said. Oh minister we have taken rest in a very dangerous neighbourhood. Today we must keep guard. — First it was the high bailiff's turn. While he was keeping guard and was thinking about what to do, he thoroughly searched the king's body, stole a jewel and kept it. After him the kotwal kept guard at his turn and after him the minister.

Now when the king after waking from his slumber and on looking round after the day had dawned, (found that) his jewel was gone, he said. who has taken the jewel? what

shall I do? — and was sadly grieved Then they blamed each other Oh friend have you taken it? — and another replied Oh friend have you taken it? — Thus they asked The king thought that leads to nothing What is the use of blaming each other — and he had his own ideas about it in his mind¹

Now the king of a certain country had a daughter This princess was very shrewd To her they went saying let us go and speak with her — And they said Oh queen a jewel of mine is lost Search after it for me But don't make us known to each other as thieves — Having heard this statement the queen said Oh noble man if matters stand thus listen to a story² of mine

Story of the Bride who held to the Agreement of her Husband

The prince and the minister of a certain country had made an agreement Oh minister if you are given a wife first she shall spend a night with me if I am given a wife first I will send her to spend a night with you — This was the agreement they had affirmed by oath

31^a One day the prince was married amid great festivities Then when night had come (the bride) had many ornaments put on was clad in fine garments and adorned and —? —³ and thus she went to enjoy love pleasure with the young king But he said Oh Kanakavati if I am really your husband hear what I say — To this Kanakavati replied Oh husband do with my life and youth as is your pleasure Tell me what is your command — Thus she said and the king went on Oh Kanakavati there exists a certain arrangement which I have made with the minister Go today and sleep with the minister for one night If you go there under

these conditions you are my wife if you fail to do so you are not my wife It must be done because we have affirmed it by an oath Oh kanakavati go! — The queen replied Oh husband I will go that your oath may be kept¹ — and she went there She went in the night after lighting a lantern

Now a robber had come to steal when he caught sight of this lonely woman he said by good fortune I have come across her I will rob her To steal in the royal palace is difficult there are guards and you might be caught — On seeing a woman come along with many precious things the robber thought I will kill this woman and carry off the whole lot of precious things — Thus he reflected and said to the woman Oh woman if you wish to live take off all this stuff all these trinkets Unless you deliver them up I will kill you What (more) shall I say? — The queen pleaded Oh robber hear what I say I am on my way owing to my husband's oath this I must keep I am on my way to the minister Oh thief if you take now take this and nothing else if you wait till I come back there will be twice as much — But the robber said Oh queen you will not come — The queen said certainly I shall come² — The robber said come ere long — and having made her take an oath he let her go

When the young queen came to the minister's house she called out Oh minister open the door! — and he came to open the door After entering the minister's room the young queen said Oh minister my husband sends me Enjoy love pleasure with me today — The minister said Hari Hari You are to me as my mother I have seen the honesty of the king Please accept these ornaments — And he adorned her with many ornaments and sent her away

accompanied by many attendants. Then at dawn the robber escaped¹. On meeting her husband, the queen told him everything, the affair with the robber, and what the minister had said. And then they lived in happiness —

Now the queen asked: Oh noble men, whose is the (greatest) honesty among these four? Is it that of the robber, is it that of the king, is it that of the minister, or is it that of the woman? Tell me that — Thus she spoke, and asked the king. He replied: Oh princess, the king's is the greatest honesty, to give one's wife to another is a very difficult thing to do — After hearing the king's answer, she showed him into a separate room. Then she called the minister and asked: whose is the greatest honesty? — The minister replied: the minister's is the greatest honesty — Then she showed the minister into a separate room. Now she asked the kotwal: whose is the greatest honesty? — He said: the woman's is the greatest honesty — And she showed him too into a separate room. Finally she asked the high bailiff: whose is the greatest honesty? — The high bailiff replied: the greatest honesty is that of the robber, who let go a person who had fallen into his hands — Then the queen said: Oh bailiff, you took the jewel, let me have it! — The bailiff was frightened and delivered the jewel to the queen. She called the king, gave the jewel to him and dismissed them². And now they did not know each other as thieves —

— Oh king Bhojadeva, don't ascend the throne of such a man — After these words one of the statuettes flew away

13 Story of the Twelfth Statue The Sparrow which became a Carpenter's Daughter and got even with the king

Again a statuette said Oh king Bhojadeva hear a story of mine —

Formerly in olden times there was a married couple 32
a female and a male sparrow. One day the female sparrow hatched young ones. Then the female sparrow said to the male sparrow Oh husband I am weak I have hatched young ones. There are not many(?)¹ but my strength is not unlimited. For four eight days you must feed them — Thus she spoke and then the male sparrow fed them as best he could. But then he said Oh wife I am done there are too many young ones and you are there how shall I be able to feed you. When I feed you² I don't get any thing to eat myself. Ten days have passed now I am spent. Oh wife let us support them in common — On hearing him say thus the female replied Oh husband if I could why give you trouble? — The male rejoined how shall I be able to feed seven? — After quarrelling in this way the male sparrow left the nest and went away.

Then the female sparrow said Oh young ones your father has deserted you could I desert you now? Be brave — Thus she admonished her young ones and went out to seek food. And she brought food and fed them. When two three months had passed always in the same way she once asked advice of an old sparrow. Oh grandfather I intend to divide my young ones. What shall I a lonely wife contrive? — Thus she asked politely. The aged sparrow said Oh mistress how could the wicked father desert his children? — And he went to the male sparrow and said Oh you fool

why did you desert your children. Now ask for your share and take yours with you — Thus she spoke and on the next day the male sparrow went to his house early in the morning but on seeing him approach on the road the female sparrow barred the door and said Oh wicked husband why do you come here? Yesterday you deserted us — Now I have brought them up though in distress — While they were thus blaming each other the female sparrow said Oh husband is this a country without a king? Let us go to the king and get an arbitration — The male sparrow rejoined yes so be it! Let us go — And they went along

2^b When they had come into the king's assembly hall they said Oh president of the court hear my words I have a dispute with my husband You shall decide it justly — When she had said this the king remarked Oh minister tis a marvel this sparrow talks like a human being¹ — and there was general astonishment in the assembly hall Then the president said what is your cause? — The female sparrow said Oh president he has deserted his children he has left them without feeding them I have reared them in distress Now the young ones have grown up why should I give them away? After breaking away and deserting them can he afterwards hope to have them? What about it? May the council decide for me Such is my cause — Thus she spoke After that the male sparrow said Oh president hear my words I said the children are five my wife is one I am one how was I to find food for seven persons? Oh woman let us support the children in common — Thus I said She said well that may be but I cannot do so My body is weak how should I set about it? — The male sparrow said² well I cannot do it for four days I cannot do it for eight days how should I be able to do it always?

— When we had talked in this way I supported them when ever I found a morsel but as I lost my strength too much I left them Now you can lool into it as much as is necessary What shall I do? — Having heard this statement the court conferred about it and pronounced Oh female sparrow if justice is to be done they fall to the father's share the mother has no claim — Such was their decision Shedding streams of tears the female sparrow said Oh king in the way you have decided my cause do so also in the future Write it down on a copper plate — And having had it written down on a copper plate she returned home The male sparrow took the children and went to his house

After that the female sparrow went to mount Meru to 33* practise asceticism When the illustrious Mahadeva saw her practising asceticism he came to her and granted her a boon Oh sparrow whatever you may think out in your mind that will come true — Thus he spoke The sparrow said Oh Paramesvara if it depends on what I think — the king and his men have done me a great injustice they have decided my cause in an unfair way That I may be able to wreak vengeance upon the king grant me the favour of being born as a human being in such way as to know what has happened in my former existence — Thus she implored Then Mahadeva said Oh sparrow so be it! Only you will not become a man you will come into existence as a woman But you will be able to wreak your vengeance upon the king — Having spoken thus he vanished

After that when the sparrow had died it again came into existence as a carpenter's daughter The carpenter's wife did not think much of her since she was a girl When she had reached maturity she said Oh father buy me a

colt (of the breed) called Ghorapa, a horse-colt. — Her father objected: Oh daughter, that does not besit us. Why should I do so? — Then she flew into a passion and burst into tears, planting¹ hands and feet firmly on the ground². Then her father bought a colt, called Ghorapa, for her. This horse Ghorana she would drive along to get it into the herd of the king's horses. And it impregnated the horses and every horse got with young. Then one day foals were born. As soon as the foals had grown up, she singled them out, all of them, and drove them to her house. Then the young servants, the herdsmen, went to the king and said: Oh great king, the carpenter's daughter has singled out all our foals and driven them away. What shall we do about it? — On hearing this report, the king sent his men to the carpenter's daughter to remonstrate. Oh carpenter, why has your daughter singled out all the king's foals and driven them away? For what reason has she taken them with her? — At these words the carpenter was frightened and said to

33^b his daughter. Oh daughter Gunavati, why have you singled out and taken with you the king's horses? Now the king has grown angry and has sent his men to us. What shall I do now? — To this his daughter Gunavati replied. Oh father, don't be dismayed. That was the reason why I came into existence. I was resolved to have my revenge. — After thus reassuring her father, she sent a message. Oh king, minister and councillors, why should I not take these horses? They are the young ones of my horse. May I not take them? In the case of the sparrows, you gave to the father; the mother had no claim, you said. Why should I not take now in my case. It is written down on this copper plate; read it! — Such a message she sent.

Then the king remarked. Oh minister, what this woman

says, it quite right Why not admit it¹? it is written down on this copper plate Does not our decision in the case of the sparrows exist? We have lost — So the king said, and was deeply grieved On seeing this, the minister said Oh great king, you must not take it to heart I will conceive a scheme and take away all their property — Thus he reassured the king

Now one day he sent for the carpenter and said Oh carpenter, our king is not well To make a medicine you must bring the taste of everything² It won't help you not to bring it If you fail to do so I shall confiscate all your property — Informing him thus he dismissed him The carpenter went away in despair shedding streams of tears Then his daughter Gunavati said Oh father, fear nothing, — and early the next day she gave him a measure of salt and sent him along — This is the taste of everything when it is wanting there is taste in nothing Is it true or not? Tell me that sincerely — With these instructions she sent him along

Then the court could make no objections The king thought it is quite correct — and granted him a favour Then again he was told Oh carpenter the king has suddenly become greatly alarmed it is a matter of great importance You must bring us a fool and a wise man If you fail to bring them he says he will punish you if you bring them he will honour you — So he was informed and dismissed The carpenter went away in a state of alarm Then his daughter Gunavati said Oh father don't be afraid, — and the next day after this she tied a dog to a rope, put a black serpent into a jar covering it with a cloth, and sent him along with them He presented them to the court with the words the dog is wise the serpent is a fool —

On seeing them the whole court burst into laughter and said excellent! this woman has her wits about her! — And granting him a favour they sent him away

Now the father said Oh daughter Gunavati through your fine qualities I have gained honour — And while the carpenter was still in high spirits about it he was again sent for When he was brought there they said to him Oh carpenter you must by the king's command build a house upside down So he was told Then he went away in despair and said Oh daughter Gunavati our king has sent to inform me that I am to build a house upside down How shall I act now? The daughter replied Oh venerable father don't be alarmed I will give the necessary reply — Thus she reassured him

On the next day after this she said to her father Oh venerable father go and receive a measure¹ of food and bid them measure it out for you with a ladle turned upside down If they say it cannot be done you say only by eating food after measuring it out upside down will it be possible to build a house upside down otherwise it cannot be done — Inform them of this and then come home! — With these words she sent him along And the carpenter took a bag went there and said Oh honourable minister what are your orders? — The minister replied you had better take this food — and when he held up the bag bidding him to give it the minister began to measure it out with a ladle The carpenter said Oh minister hear what I say If you eat food measured out in this way it is impossible to build a house upside down Measure it out with the ladle turned upside down — The minister said Oh carpenter that I cannot do how could the
 34^b rice adhere to it? — To this the carpenter replied Oh

honourable minister if that is so neither can I¹ — Saying so he went home again

Now king and minister were in a tight corner and once more they sent for the carpenter — Oh carpenter it is the king's command that you insert this pumpkin into this jar and bring it — With these words they gave him a jar and a pumpkin and dismissed him Then the carpenter went home quite at a loss and said to his daughter Oh daughter what shall I do? I have been given these articles that I might put the pumpkin into the jar and bring it — The daughter replied Oh father don't be alarmed — and early the next day she herself took possession of the pumpkin and the jar the king had given them and put into the jar a pumpkin newly grown on a pumpkin plant she herself had planted in her house Then she cut to pieces the pumpkin which was in the jar beforehand² and sent him along with it — I have inserted the pumpkin it is impossible to get it out You cannot inflict misery upon us he said and presented the pumpkin in the assembly hall On seeing it the king was greatly astonished

When the minister saw that the king had grown despondent he encouraged him Oh great king don't be unhappy I have formed an excellent scheme I will make this woman your wife If he refuses to give her to you I shall confiscate his entire property — After saying this he sent two men to the woman's father the carpenter Oh carpenter the king sends us as he wants to make your daughter his queen You have to give her to him — To this the carpenter replied what shall I say? — as he pleases — When he had said this the king had the woman brought in to him lodged her in the same room as himself and said to her for the purpose of sporting with her Oh beautiful one now I

have been so fortunate as to obtain you for my wife; in happiness I will sport with you — But Gunavatī protested Oh king, as for sporting with me — if you can endure a dispute with Manamohani¹, there may be sporting with me.

35^a If not, it cannot be done — Since she thus made her terms, the king, in great distress, set out in search of Manamohani.

When on his way he caught sight of a fruit on a date tree, he took it, cutting it off, and eating it. At the spot where he dropped the seed, a tree germinated, and while he was looking on in great wonder, it became a tall tree and bloomed and the same day it bore fruits². He cut them off, ate them, and as on tasting them he perceived the same fine flavour, he was greatly amazed — This date has some peculiar quality, he thought, and he seized a date and went on. When he had travelled as far as 1 mile, a river came in sight. On seeing pebbles swimming on this river, he stood gazing at them in amazement. Then he possessed himself of the pebbles and went on.

When he arrived at the town of Manahkāntipura, he entered it and looked round. While he was viewing a great many objects, Manamohani caught sight of this noble man and sent two friends to him. Oh noble man, our mistress sends us that she may meet you. Come along! — and they took him with them and brought him into the presence of Manamohani. And she said. Oh noble man, whence do you come? Has any incident happened on the way? — The king replied. Oh queen, no sooner is the seed of this date dropped, than it germinates and bears fruit. These pebbles swim on water — Saying so he showed them to her. The queen said. Oh noble men, you are telling a cock and bull story³. How can pebbles swim on water! — The noble man rejoined. Oh queen, let us lay a wager. If it is true, what

will come to pass? — To this the queen replied if it is true there is a wager between us make me your slave if it is not true you are my slave — Thus they laid a wager When he had eaten the date and dropped the seed no date tree sprouted forth the pebbles did not swim on water Then she fixed a cowrie in the king's nose and made him her slave

Seeing that her husband did not come back Gunavati 35^b took with her four carriers and went in search of him And noticing a date tree on the road Gunavati cut off a date ate it and kept an eye upon it As soon as the seed had been dropped to the ground a tree sprouted forth On seeing this she said it sprouts forth because the soil has some peculiar quality — And she took a quantity of the soil and some dates and went on Then she came to the river and seeing pebbles swimming on it she said it is so because of some peculiar quality of the water — And she took some water and pebbles and went on On arriving at Manthikantipura she began to take a view of the place When Manamohani caught sight of the queen she sent some of her friends to her And they said Oh queen our mistress sends us that she may meet you Come along! — and they led her along and took her into the presence of Manamohani Then Manamohani said Oh queen was there any incident on the road? — To this question the queen Gunavati replied Oh queen Manamohani when after the date was eaten the seed fell to the ground a tree sprouted forth the same day it bloomed the same day it bore fruit These pebbles swam on water — Manamohani rejoined Oh noble lady you are telling a preposterous story — If it is so I am your slave if it is not so you are my slave — Thus they laid a wager And then a meeting

of the court was held and she threw a seed of the date on the piece of soil she herself had carried with her. No sooner had it been thrown there than it germinated no sooner had it germinated than it became a tall tree the same day it blossomed and bore fruit. Likewise no sooner had she put the pebbles into the water she herself had carried with her than they swam. Gunavati said now you are my slave oh Manamohoni — When she said this Manamohoni tore her hair¹ and bowed down before her feet.

Then Gunavati possessed herself of the entire property of Manamohoni and departed. And the king too she took with her and on the road they took a rest. Then at midnight when no one was awake she glanced around and then she put the clothes she herself wore* on the king's body dressed herself in the king's clothes and ran off. Then the king woke up and looked round after looking round in all directions he roused the queen² and her attendants and said Oh queen our slave has run away — But the
 36* queen said Oh king let us continue our journey — and they started.

Finally they reached home. And many people came with the minister paid their respects to the king and queen formed a great procession and conducted them into the town. Now when they met with Gunavati she paid her respects to the king and said to him Oh great king I will ask you a question. Is it true that Manamohoni has made you his slave? — To this the king replied angrily Oh wicked wife have you been there to spy? — Thus he blamed her. Then Gunavati said Oh king it is I who have rescued you I myself went there dressed in male attire. During our rest in the wood I put my clothes on your body and dressed myself in your clothes⁴. Then you said

our slave has run away — Therefore was it not I that brought about your release? — Now the king was mitigated and said On Gunavati henceforth my wealth my kingdom my life is at your command — After they had spoken thus the three of them became husband and wives and lived in happiness —

— Don't ascend the throne of Vikramaditya who stands as the vanquisher in war of the husband of such a queen — After these words one of the statuettes flew away

14 Story of the Thirteenth Statuette The Dispute of the dikpalas

Again a statuette said Oh king Bhojadeva I will tell a story¹ from olden times Listen —

In heaven four guardians of the quarters² have been appointed Of these guardians one will every day go east one south one west and one will go north and the reports of the four will be related to Indra

One day he that had gone east said marvellous! In the town of Silpata there is a queen who is very beautiful Her room is made of many jewels her bed is constructed of precious stones which are rubies³ in the front part⁴ golden lamps⁵ are lit rows of pearls are fastened I have seen it nowhere else only in heaven I have seen it⁶ but neither on earth nor in hell have I seen it How shall I describe 36 it? — Thus he spoke

He that had gone south said Oh comrades I too come full of wonder I will explain hear me In the town of Kusumadupa king Vikramasinha has a very beautiful son In his room there are jewelled things on the four sides lamps are lit canopies studded with plenty of jewels are erected rows of pearls are fastened his bed is made

of precious stones consisting in rubies. A person as beautiful as he is not to be seen either in heaven, or on earth, or in hell — From these beginnings a dispute arose between them.

Then Indra said: Oh guardians of the quarters, why quarrel in this way? Bring both of them hither. We will inspect them that we may make a comparison. — When Indra the king of gods had spoken thus they found it quite right, went to procure them, placed them on a couch in front of Indra and looked at them. And there was no difference, they were alike. And Indra was delighted and said: Oh guardians of the quarters, let us awaken the youth and the maiden¹ and stand by watching them, and while they were watching the princess awoke, looked around her and said: to what place have I come? — and she was astonished. On seeing the youth on her right, she said: Oh man, who are you? Why have you come here while I was sleeping peacefully? It is indecent, I don't know the ways of love. — The youth replied: Oh queen, it has come to pass through my good fortune. Neither do I know the ways of love. Parameśvara has brought us together, let us now become husband and wife. — And he continued: whose daughter are you? what is your name? Tell me. — To these questions of the king the queen replied: Oh kāma-like man, my name is Mṛgāvatī, my father's name is King Tamradhvaja, he is a great warrior, a great hero, very wise and generous. Of such a man am I the daughter. — Thus she spoke, and then she asked the king: who are you? Tell me likewise your name. — The king said: I am from the town of Kanyāpattanā in the south. My name is Sundarakumāra, my father's name is King Vṛṣadhvaja. In his kingdom is found
 37* every (precious) thing, in his realm there is no punishment,

no misery He observes to perfection the moral precepts and the universal rules — Now hear what I say come let us sleep together on this couch — But when he got up and was going to approach the queen she protested and said if you come to sleep here that will be the five deadly sins Without any doubt we shall become husband and wife how could I forget your beauty and your youthful appearance Only I must ask my mother without asking her I dare not If I take another man than you it will be a great sin in me — And then they exchanged solemn promises saying you take my jewel necklace and my under garment I will take your jewel necklace and your bodice Give it me! — On watching their behaviour Indra the king of gods was greatly amazed and said to the guardians of the quarters Oh guardians you may leave them at the place where you have taken them — and they left them there

In the morning when the girl glanced around and saw that the man was not there she shed tears of despair At this moment her mother² came to look in at her and on noticing the garments of the man she said Oh Mrgavati to what man do these garments belong? You have been engaged in evil schemes How now shall I look into the face of your father? — Thus her mother rebuked her her tears flowing incessantly Then Mrgavati felt ashamed became a bird and flew out of the window And she went along crying out Alas! Sundarakumara! — In this way she went along crying calling his name

While her mother was in tears her father came in and seeing her so he said Oh queen why do you weep so bitterly? — To this question the queen replied Oh husband our daughter Mrgavati has become a bird and has flown

out of the window My own daughter has been stolen away by an ogre This one you have ruined — Thus she blamed him

Now when Sundarakumāra on awaking from his slumber in the morning glanced around and caught sight of the garments and jewels of Mrgāvatī he recalled the events of the night and said what ails me! What does it mean? 17^b Have I been dreaming? — Thus he wondered and calling the name of Mrgāvatī he left home and went to foreign countries

While he was travelling along calling the name of Mrgāvatī again and again he came upon a very weird house in a large impenetrable forest In this house lived the ogre Virupakṣa With this ogre was a sister of Mrgāvatī who had been kidnapped And while Sundarakumāra came along calling the name of Mrgāvatī this princess overheard it and said who comes into such a wood calling my sister's name? — And when on going to look she caught sight of Sundarakumāra she went up to him and said Oh noble man why have you come here? Nobody ventures inside this wood They are afraid of this ogre Don't settle down here! — As to Mrgāvatī she is my elder sister Return to the place you came from! — To this Sundarakumāra replied Oh princess I will kill this ogre and leave in your company — While they were talking thus the ogre arrived He flew into a passion and advanced to devour Sundarakumāra But the latter began to fight with the ogre and a violent struggle ensued Sundarakumāra said to the ogre Oh you evil minded one today I will kill you Call upon whomsoever you wish to call upon! — This address infuriated the ogre and on seeing him advancing shaking his fists Sundarakumāra smote him with his sword and the

ogre's arm was broken. Then the ogre went into his garden to a basin with amrita, and made his arm grow out by rubbing it with amrita water¹. When Sundarakumāra, on seeing this, stood there at a loss what to do, the princess explained everything to him: The ogre has a basin with amrita somewhere in his garden; his arm has grown out on being rubbed with amrita — After hearing this explanation, he obstructed² the basin of amrita with clay, and early the next morning, when they had started fighting and were engaged in a mortal strife, he cut off the ogre's head with a stroke of his sword. As the ogre's head was rolling off, he went to look for the amrita; but since the amrita was gone, he was seized with convulsions(?) and died.

Then Sundarakumāra took the queen and her belongings and went off. On reaching her³ home, he called her mother. On hearing the calling voice, she came to look down. At sight of her daughter she rejoiced and asked: Oh daughter, how have you come here? — The princess replied: This Sundarakumāra has killed the ogre and has brought all these⁴ and me along with him. He came there calling the name of my elder sister. Where has my elder sister gone now? — To this her mother, the queen replied: Oh daughter, as to your elder sister, she has become a bird and has flown away. — After she had told this, Sundarakumāra early in the morning, while he was staying there, heard a voice crying out, Oh! Sundarakumāra! it cried. — He thought that is she, no doubt, — and called out to her: Oh Mṛgāvatī, I have come here, come, come! — On hearing this voice, Mṛgāvatī became a very beautiful maiden and alighted in front of him. Then father, mother, younger sister, Mṛgāvatī, and Sundarakumāra assembled, told her all the previous happenings; and both daughters paid

reverence to their parents the son in law paid reverence
Mrgavati paid reverence and they lived in mutual delight —

— One who can conquer such a king is king Vikramaditya
His throne you may not ascend — After these words one
of the statuettes flew away

15 Story of the Fourteenth Statuette Vikrama ditva s Magnanimity

Again a statuette said Oh king Bhojadeva I will tell
a story¹ from old times

Mahadeva had fastened a trident at the foot of a moun-
tain Mahadeva said to whomsoever will jump down onto
this trident to him I will grant a favour On this trident
many people died But when Vikramaditya heard about it
he went there without anybody noticing it He went there
38^b of his own accord and when this king leapt down upon
the trident he alone did not die Then Mahadeva was
delighted and said Oh king ask a boon for yourself Do
you wish to obtain riches do you wish to obtain a kingdom
do you wish to obtain men take whatever you wish for! —
To this Vikramaditva replied everything exists by your
favour If you will give me it I will ask for this trident
only On this trident many men have perished and will
perish in future — And he gave him the trident to take
with him² —

— You must not ascend the throne of such a king —
After these words one of the statuettes flew away

16 Story of the Fifteenth Statuette The Women who became Birds and flew through the Air on a Tree

Again a statuette said Oh king Bhojadeva I will tell a story¹

In an eastern country king Vikramaditya had a guru, called Subha ut The wife of this guru was addressed by Vikramaditya Oh mother of my guru I don't know the ways of women I am resolved to watch them show them to me I beg you — To this the mother of his guru replied Oh great king you cannot do it — The king rejoined if you allow it I shall be able to do it — The mother of his guru said Oh great king outside this town is a mound, on this mound is a tree it is a flowering tree it puts forth plenty of buds You must make yourself a yogi and take your stand near this mound — At these words the king disguised himself as a yogi tied to himself a magical crystal², smeared himself with ashes of cowdung wrapped himself up in the skin of a tiger prepared a seat and sat there altered beyond recognition About this time there was in the city of Ujoni³ a merchant called Ratnadatta. His servant usually went out as a horse minder

One day when he had taken to sportin^g, (some) foals furtively etc from an orchard On seeing it, the owner of the orchard retained all the foals and drove them away Then he went to the merchant and complained. The merchant grew angry and while he was seeking the servant that he might beat him the servant hid himself in the hollow of the tree which stood on the said mound.

When evening had come three women, one the king's wife one the minister's wife one the high bailiff's wife

reverence to their parents the son in law paid reverence Mrgavati paid reverence and they lived in mutual delight —

— One who can conquer such a king is king Vikramāditya His throne you may not ascend — After these words one of the statuettes flew away

15 Story of the Fourteenth Statuette Vikramāditya's Magnanimity

Again a statuette said Oh king Bhojādeva I will tell a story¹ from old times

Mahadeva had fastened a trident at the foot of a mountain Mahadeva said to whomsoever will jump down onto this trident to him I will grant a favour On this trident many people died But when Vikramāditya heard about it he went there without anybody noticing it He went there 38^b of his own accord and when this king leapt down upon the trident he alone did not die Then Mahādeva was delighted and said Oh king ask a boon for yourself Do you wish to obtain riches do you wish to obtain a kingdom do you wish to obtain men take whatever you wish for! — To this Vikramāditya replied everything exists by your favour If you will give me it I will ask for this trident only On this trident many men have perished and will perish in future — And he gave him the trident to take with him² —

— You must not ascend the throne of such a king — After these words one of the statuettes flew away

16 Story of the Fifteenth Statuette The Women who became Birds and flew through the Air on a Tree

Again a statuette said Oh King Bhojādeva I will tell a story¹

In an eastern country king Vikramāditya had a guru called Subha ut The wife of this guru was addressed by Vikramaditya Oh mother of my guru I don't know the ways of women I am resolved to watch them show them to me I beg you — To this the mother of his guru replied Oh great king you cannot do it — The king rejoined if you allow it I shall be able to do it — The mother of his guru said Oh great king outside this town is a mound on this mound is a tree it is a flowering tree it puts forth plenty of buds You must make yourself a yogi and take your stand near this mound — At these words the king disguised himself as a yogi tied to himself a magical crystal² smeared himself with ashes of cowdung wrapped himself up in the skin of a tiger prepared a seat and sat there altered beyond recognition About this time there was in the city of Ujini³ a merchant called Ratnādattā His servant usually went out as a horse minder

One day when he had taken to sporting (some) foals furtively ate from an orchard On seeing it the owner of the orchard retained all the foals and drove them away Then he went to the merchant and complained The merchant grew angry and while he was seeking the servant that he might beat him the servant hid himself in the hollow of the tree which stood on the said mound

When evening had come three women one the king's wife one the minister's wife one the high brahmin's wife

is wanting What does this mean? — To this Pathuvā replied Oh Bituvā, if any person comes to call on me, I escape through one of the doors Therefore four doors have been made — Thus he spoke, and continued • if this bed had four legs, people would stay here When I myself go to lie down, I put on one leg more Therefore it has been constructed in this way — When he had said this, Bituvā went on Oh friend, I have come to you that we might both watch the ways of women — Pathuvā agreed and they set out

40* Now a merchant Ratnadatta in a town called Vankapurī had a wife who was very beautiful, very handsome On seeing her Bituvā said Oh friend, let us watch the conduct of this woman — Just so let us watch her, the other replied While they were on their way to watch her, they said who has access to the wife of this merchant? — and supposing that it must be the wife of a certain barber, they went to this barber's wife and Pathuvā said Oh barber's wife, I have a few words to speak with you, hear me — The barber's wife said let me have the order you are going to give me — Pathuva said Oh barber's wife, at sight of the wife of this merchant, my friend was seized with desire He has lost his health and is in a decline Now none but you can do anything about it I shall pay you the sum of forty or fifty *ṣakās* — Winning her over in this way, he sent her along

Then the barber's wife went to the merchant's wife and said Oh mistress, a noble man has come to me He has been seized with desire at the sight of you He is at death's door You must save his life, come, have a meeting with him! — To this the merchant's wife replied Oh mother, it cannot be done, my husband does not leave me even for

half an hour How could I have a meeting with this man — The barber's wife rejoined Oh mistress nevertheless have a meeting with him To night I will come here — Thus she tried to persuade her went back to her house and reported her answer

In the evening the three set out and on reaching the house they made a signal Hearing them making a signal the merchant's wife came out And the merchant was watching everything Then the barber's wife said Oh mistress Rupavati the man has come How is it? Can it be done or not? — The merchant's wife replied Oh mother it cannot be done my husband is awaking from his sleep — As she said this the merchant grew angry got up and 40^b exclaimed Oh wicked woman are your doings of that kind? — and he flogged her severely tied her to a pillar and said Oh you depraved woman call upon whoever you wish to call upon Who is there who can save you! — After reviling her thus he went upstairs and began to look for a knife While he was away looking for a knife the barber's wife in great anxiety hastened to release the captive went into a solitary corner and said Oh mistress hear what I say — The merchant's wife said I will hear mother he has flogged me severely and tied me to a pillar under no circumstances whatever can it be done! — To this the barber's wife replied in this moment it can be done go — and she sent her to the meeting with Bituva Then the barber's wife noiselessly placed herself with her back against the pillar

But now the merchant had got hold of a knife came in a rage and cut off the nose¹ of the barber's wife and called her all sorts of names her that stood with her back against the pillar Then he went upstairs and remained

The next day this man who had risen early and as usual had come to kick, was caught and brought before the king.

Then the king said: Oh noble man, why do you kick my sacrificial stone? Have you been told that I am an unfit ruler? Tell me candidly, in what way my unfitness has shown itself clearly¹ — The noble man replied: Oh great king, having been told that you are very majestic² and very sagacious, I am come to see if it be true or not. That I have kicked the sacrificial stone, is true. The meaning of the kicking is this: once is for your youngest daughter who is in your house, once for your wife(?)³ who has possession of your whole property, once is for your youngest wife, who is in the house of your father-in-law. Each time is for one of these three — Thus he informed the king. And the king became greatly astonished and thought: there must be some reason for it — And he granted a favour to the noble man and dismissed him.

Now the king, confident that there must be a good reason, reflected: my wife is young, she has not yet been brought to me. I will now go to watch her behaviour. — And he dressed himself in the costume of a yogi, set out as a yogi and went to stay in his wife's own home. This yogi taught a great many virtues, a great many sciences. And the king, his father-in-law deemed him a very virtuous yogi and supported him.

Now when the yogi beheld his wife, he found that she was indeed young, and he watched her. The king's daughter always had charge of the meals. One day she was delayed(?),
 42* and all the meals were delayed(?)⁴. The groom who tended the princess's horses, grew angry, and then the princess first attended to his portion, and without taking anything for herself, she went to give food to the groom. When the

yogi heard, that the groom railed at her with loud voice, when she dropped in while he was angry, he went up to watch their doings. At that moment the groom called her names, seized a whip and beat her. Then the queen said: don't, don't! Lord and master! — Thus she implored him. — The yogi watched it all — Then he thought: excellent, excellent! What that noble man said, was true; — and he went to sit down on his seat. Then the yogi said: Oh great king, I am now going to depart. Send me a little water to drink by the hand of your daughter. — The father said: Oh queen, my daughter, send some water for this yogi to drink. — At this bidding the princess carried water to him and let him drink. Catching sight of a jewel tooth of this yogi, she thought that he was her husband, ran away and wept continually. On seeing it, her father asked. Oh princess, what ails you? — The princess replied well, honourable father; this yogi has taken steps to carry me off secretly. You must see to it that he be put to death. Unless you put him to death, I shall die — At these words of the princess, the king handed over the yogi to be put to death. Then the caṇḍālas led him away and when they were in the act of dealing him a blow with a sword, he said: Oh good men, don't kill me! If you kill me, you will merely become guilty of a sin. I will give money to both of you, sufficient for the expenses of seven¹ existences — When he said this, the caṇḍālas talked things over: there is something in, what he says, — and they accepted the money and let him go. Then they returned, went to the king and reported: Oh great king, the task you had enjoined on us, is accomplished, — and they went home.

The yogi repaired to his kingdom, and after a lapse of four, eight months, the king resolved to fetch his wife;

and he sent for her after giving information and instructions. Her father, the king, presuming that his son-in-law sent for her, because she had lived in her home for so long a time, gave plenty of goods, jewels and garments; procured carriers for her litter and said to her: go, my daughter. — She said: Oh father, everything is there, one servant only is wanting. For this servant I ask you — The father said: take him with you, my daughter, — and he gave him to her and sent them away. Now the queen reflected: how strange! Was it not my husband? Was it the jewel tooth of a yogi? Now I am tainted with the sin of murdering a yogi. Absorbed in such thoughts she stepped into her litter and departed. Upon her arrival at the residence of Vikramāditya, she was conducted into the palace, paid her respects to the king, greeted his former wives and settled down.

Now once the princess went to the king's room, and they enjoyed their love and felt well at ease. They sat looking into the face of each other. Then one day the king struck the queen's face with the stalk of a lotus; and she burst into tears and said: it hurts — Then the king became indignant and said: Oh you wicked person; you burst into tears though I struck you only with a lotus flower; but to this servant you bear love, though he has beaten you with a whip¹ — And he banished her, and the servant he handed over to be executed —

— Don't ascend the throne of such a king — After these words one of the statuettes flew away.

19 Story of the Eighteenth Statuette: Vikramāditya experiences the Artfulness of Women

43^a Again a statuette said: Oh King Bhojadeva; I will tell a story from old times². Listen —

king Vikramāditya had a discussion with a number of people Oh mother of my guru Subhā ut¹ I wonder very much how it is that women set their hearts upon other men — Thus spoke the king Then the mother of his guru informed him Oh king some have female instincts some male instincts, some have the instincts of suckling some have social instincts — To this the king replied now I will look into it and one day he proclaimed in his country when a child of noble family is born of anyone it is to be brought to me provided it be a female — This was his order

One day a female child of this description was born it had a beautiful form was endowed with the marks of perfection and was worthy of a king On learning the news somebody went to the king and informed him of it The king had this child taken to him — and in a large wood in the hollow of a tall tree a room had been constructed Inside the tree a larder had been made and plenty of provisions and riches had been procured In the hollow of this tree the child was placed and brought up When the princess had grown up a name was given her — Her name is Candravatī — thus a name was given her As to her youthful appearance nothing was as beautiful either in heaven or on earth or in hell King Vikramaditya made this princess his wife and continually enjoying love pleasure with her he lived in happiness When he called her name on playing games he always won at play

Now one day a gambler called Kṛtaka became curious and watched him Once this gambler Kṛtaka was gambling with the king the latter threw his dice calling the name of Candrīvati and the gambler lost Then the king rose and went away The gambler went after him And when the king had entered the large wood there was a door made

13^b in the hollow of a tree At this door he knocked and Candravati emerged from the interior of the tree washed the king's feet and made him enter All this the gambler Kytaka observed Then he returned home

One day the king again came to play On seeing the king come the gambler said to him Oh great king today I am not playing play with these! — With these words he caused him to play with other persons and he himself went as the king had done and stood kicking at the door in the hollow of the tree Then the princess who lived in the hollow of the tree emerged washed the gambler's feet and made him enter and then he enjoyed love pleasure with her Candravati mistook him for the king As on this day the king lost at play he was greatly astonished and as he was walking along as usual smoke rose in the wood and he went to investigate

And a yogi was cooking his food He stood watching him The food being ready the yogi divided it into two portions On seeing this the king wondered and stood watching him thinking what on earth is he going to do — The yogi¹ took a beautiful woman out of his thigh placed her share of the food before her and went himself to wash the crockery Seizing this opportunity the fair one divided her food into two portions took a man out of the ring which was stuck into her ear and gave him one portion of her food to eat As soon as she had finished feeding him she put him back into the ear ring and fastened it After washing the crockery the yogi returned and when both had finished eating he put the beautiful woman back into his thigh Then the yogi settled down in silence At this moment the king accosted him Oh guru why are you staying here? Have you a companion? — To these questions the yogi

replied Oh father how could a foreigner such as I am have companions? — The king said Oh guru come just to my place — With these words he took him along with him and called his wife as usual The princess said what is the matter today? There are two! What is going on today? — And she asked the gambler who was hidden¹ in the store room Oh noble man who are you? Why have you come here? — The gambler replied Oh queen I am not the king I am your husband from a former existence² Now you must hide me — And she hid him in the store room

Now the queen admitted the king And he said Oh Candravati give food to this yogi — The queen produced a variety of things and gave them to him as food The yogi cooked the food when it was ready he carved it in order to eat it Then the king said Oh guru you cannot content yourself with one portion of food cut it in two! — The yogi rejoined Oh father what is the meaning of two portions for me single man? — The king said Oh guru a moment ago you fetched forth a person who was put into your thigh Don't be ashamed now — At these words the yogi fetched forth her that was put into his thigh and gave her food Then the king said to the woman who had been in the thigh Oh mother divide this portion of food into two parts Eat one portion but the second portion you must not eat One portion give him to eat that is in your ear ring — At these words the female yogi felt greatly ashamed But then the fair one fetched forth her paramour and gave him food and she was in a high state of shame But after a while she said to the king Oh great king you have unmasked me³ Now I will tell you something hear me I beg you I look into this store room for the doings of your

wife — When she said this the king went there to look
 When the gambler Kṛtaka who was hidden there came to
 light the king was struck with surprise and kept on crying
 out Narayanā Narayana Siva Siva! — Then he banished
 Candravatī and sent the gambler Kṛtaka to be impaled
 The yogi and the beautiful woman left and went to another
 44^b country King Vikramaditya went to his country and said
 to the mother of his guru whose name was Subhavatī
 Oh mother of my guru it is as you said I have seen the
 ways of women Thus he spoke —

— Don't ascend the throne of such a king — After these
 words one of the statuettes flew away

20 Story of the Nineteenth Statuette The treacherous and murderous Wife

Again a statuette said Oh king Bhojadeva I will tell
 a story from old times Listen —

A merchant called Dhanasagara from the town of Bhoja
 purī left his son and wife went across the ocean and
 began to trade On hearing a rumour that the wife of this
 merchant did not even look at the face of a man king
 Vikramaditya set out disguised as a yogi with intent to
 watch her conduct and he took his stand at the door of
 this woman

Then one day at midnight the kotwal¹ was shouting
 throughout the town On reaching the house of this woman
 he at once made a signal and the merchant's wife opened
 the door and admitted him She gave him all sorts of
 delicious things to eat and after that while they were
 enjoying their love at their ease the son of the woman
 began to weep The woman went away and after suckling
 him she returned to her place beside the kotwal When

her boy cried again she admonished him and returned to the side of the kotwal. As he cried once more, the woman grew angry and scolded him at such a time this naughty boy does not give us rest! — and in her fury she stabbed him with a dagger and killed him. Then she returned to her place at the side of the kotwal. Then the kotwal said Oh Sukhamāvatī¹, for a long space of time your boy has not cried. What does it mean? — The woman replied he has fallen asleep — The kotwal said Oh Sukhamāvatī for a very long time your boy has not cried, you have killed this boy. I did not know that you were as bad as that. Hitherto I have come henceforth it would not befit me to come. I will not come! — From these words the woman gathered that the kotwal knew about it and she said to him Oh lord of my life if you must go now eat this pastry — and she poisoned some pastry and gave it to him to eat. Then while the kotwal was drugged² by the poison she stabbed him with a dagger and killed him.

Then this woman called a yogi who sat outside the door dressed in yellow silken clothes — ? —³ and adorned with flowers and said to him Oh guru you god of perseverance in righteousness. At present I have no husband. I let it not take too long a time this body(?)⁴ must be removed. I alone cannot do it. Come! — and she made him enter. Then she bade him remove the body and she herself laid hold of a lock of the yogi's hair seized a gun(?)⁵ and went behind him. On the way she instructed him Oh yogi drop him as soon as I bid you — Thus she went along giving him directions.

When they came to the river the woman stopped on the bank holding the gun in her hand. The yogi seized the dead body and began to cross the river. Then the woman

said Oh guru drop him as soon as you have gone (into the water) up to your knees But the yogi who knew that she was going to kill him went on even though he had gone in up to his knees and said I have not yet gone so far But as soon as he had got in up to his neck he dropped the dead body dived into the water and remained there Then the woman aimed at him with the gun and shot After that she went back to her house The yogi who was in the water took the gun and returned to his kingdom

Later on when one two years had passed King Vikramaditya learnt the news that the merchant Dhanasagara had returned and he seized the gun assumed the form of a bard and went to the merchant to sing songs On seeing the gun the merchant said to his wife Oh Sukhamavati it resembles our gun Bring our gun that I may have a look at it Sukhamavati replied Oh husband I have put it away carefully — Thus she tried to dissuade him The next day he again said Oh Sukhamavati bring the gun that I may have a look at it Unless you bring it I shall punish you — As he thus addressed her severely Sukhamavati stood there without saying anything And the merchant thought then it is quite true what this noble man sang

45^b Intending to kill her husband she put poison into his food and made him eat it And when he was lying like dead drugged by the poison she stabbed her husband with a dagger and killed him In the night she scattered abroad her belongings broke them to pieces and rushed out bursting into tears — A robber has killed my husband she exclaimed and wept aloud This awakened the towns people in the night and they came to investigate while they were looking at every place they set their eyes upon lay

the belongings broken to pieces. The inhabitants then picked them up and delivered them to the woman. She kept on crying. I will be burnt with my husband. Then people saw that she was taken care of and that (the dead body) was cast into the river — This song he sang.

All this has been done by this wicked woman. The gun is wanting. Certainly it is true. — While he was saying this king Vikramāditya seized the gun and came to investigate. At sight of the king Sukhamayati said. Oh king, you come to unmask me. Say nothing, keep quiet. — As she revealed her alarm by these words, the merchant turned her out. King Vikramāditya went to his residence —

— Don't ascend the throne of such a king. — After these words one of the statuettes flew away.

21 Story of the Twentieth Statuette Vikramāditya's Conflict with the Sorcerer

Again a statuette said. Oh king Bhojadeva, I will tell you a short story¹. Listen!

King Vikramāditya was travelling disguised as a yogi and altered beyond recognition. He was astir to watch the doings of women. This very night the most beloved wife of this king came accompanied by two friends and addressed the yogi. Oh guru, we want to go to a certain place and show us the way. We dare not cross the river. — Thus she spoke and the yogi conducted them along. Then while her two friends lighted her along with a lantern, the most beloved wife of this king went to learn spells. the 46*

And she went to an ascetic called Bhairavananda who lived beyond the ocean and king Vikramāditya followed and watched her. Then the queen bowed down before the ascetic and said — — — The ascetic replied. have you

said Oh guru drop him as soon as you have gone (into the water) up to your knees But the yogi who knew that she was going to kill him went on even though he had gone in up to his knees and said I have not yet gone so far But as soon as he had got in up to his neck he dropped the dead body dived into the water and remained there Then the woman aimed at him with the gun and shot After that she went back to her house The yogi who was in the water took the gun and returned to his kingdom

Later on when one two years had passed King Vikramaditya learnt the news that the merchant Dhanasagara had returned and he seized the gun assumed the form of a bard and went to the merchant to sing songs On seeing the gun the merchant said to his wife Oh Sukhamavati it resembles our gun Bring our gun that I may have a look at it Sukhamavati replied Oh husband I have put it away carefully — Thus she tried to dissuade him The next day he again said Oh Sukhamavati bring the gun that I may have a look at it Unless you bring it I shall punish you — As he thus addressed her severely Sukhamavati stood there without saying anything And the merchant thought then it is quite true what this noble man sang

45^b Intending to kill her husband she put poison into his food and made him eat it And when he was lying like dead drugged by the poison she stabbed her husband with a dagger and killed him In the night she scattered abroad her belongings broke them to pieces and rushed out bursting into tears — A robber has killed my husband she exclaimed and wept aloud This awakened the townspeople in the night and they came to investigate while they were looking at every place they set their eyes upon lay

the belongings broken to pieces The inhabitants then picked them up and delivered them to the woman She kept on crying I will be burnt with my husband Then people saw that she was taken care of and that (the dead body) was cast into the river — This song he sang

All this has been done by this wicked woman The gun is wanting Certainly it is true — While he was saying this king Vikramaditya seized the gun and came to investigate At sight of the king Sukhamavati said Oh king you come to unmask me Say nothing keep quiet — As she revealed her alarm by these words the merchant turned her out king Vil ramaditya went to his residence —

— Don't ascend the throne of such a king — After these words one of the statuettes flew away

21 Story of the Twentieth Statuette Vikramaditya's Conflict with the Sorcerer

Again a statuette said Oh king Bhojadeva I will tell you a short story¹ Listen!

King Vikramaditya was travelling disguised as a yogi and altered beyond recognition he was astir to watch the doings of women This very night the most beloved wife of this king came accompanied by two friends and addressed the yogi Oh guru we want to go to a certain place come and show us the way We dare not cross the river — Thus she spoke and the yogi conducted them along Then while her two friends lighted her along with a lantern the 46 most beloved wife of this king went to learn spells

And she went to an ascetic called Bhuravananda who lived beyond the ocean and king Vikramaditya followed and watched her Then the queen bowed down before the ascetic and said — — —² The ascetic replied have you

said: Oh guru, drop him as soon as you have got the water) up to your knees. But the yogi, who knew she was going to kill him, went on, even though he got in up to his knees, and said: I have not yet got far. But as soon as he had got in up to his neck, he dropped the dead body, dived into the water and remained there. Then the woman aimed at him with the gun and shot. After that she went back to her house. The yogi who was in the water, took the gun and returned to his kingdom.

Later on, when one, two years had passed, King Vikramāditya learnt the news, that the merchant Dhanasūga had returned, and he seized the gun, assumed the form of a bard, and went to the merchant to sing songs. On seeing the gun, the merchant said to his wife: Oh Sukhamāvatī, it resembles our gun. Bring our gun that I may have a look at it. Sukhamāvatī replied: Oh husband, I have put it away carefully — Thus she tried to dissuade him. The next day he again said: Oh Sukhamāvatī, bring the gun that I may have a look at it. Unless you bring it, I shall punish you — As he thus addressed her severely, Sukhamāvatī stood there without saying anything. And the merchant thought: then it is quite true what this noble man sang.

45^b Intending to kill her husband, she put poison into his food and made him eat it. And when he was lying like dead, drugged by the poison, she stabbed her husband with a dagger and killed him. In the night she scattered abroad her belongings, broke them to pieces and rushed out, bursting into tears — A robber has killed my husband, she exclaimed and wept aloud. This awakened the townspeople in the night and they came to investigate, while they were looking, at every place they set their eyes upon, lay

the belongings broken to pieces. The inhabitants then picked them up and delivered them to the woman. She kept on crying. I will be burnt with my husband. Then people saw that she was taken care of and that (the dead body) was cast into the river — This song he sang.

All this has been done by this wicked woman. The gun is wanting. Certainly it is true — While he was saying this king Vikramaditya seized the gun and came to investigate. At sight of the king Sukhamavati said, Oh king, you come to unmask me. Say nothing, keep quiet — As she revealed her alarm by these words the merchant turned her out. King Vikramaditya went to his residence —
— Don't ascend the throne of such a king — After these words one of the statuettes flew away.

21 Story of the Twentieth Statuette Vikramaditya's Conflict with the Sorcerer

Again a statuette said, Oh king Bhajadeva, I will tell you a short story¹. Listen!

King Vikramaditya was travelling disguised as a yogi and altered beyond recognition. He was astir to watch the doings of women. This very night the most beloved wife of this king came accompanied by two friends and addressed the yogi. Oh guru, we want to go to a certain place, come and show us the way. We dare not cross the river. Thus she spoke and the yogi conducted them along. Then while her two friends lighted her along with a lantern the most beloved wife of this king went to learn spells.

And she went to an ascetic called Bhuravandana who lived beyond the ocean and king Vikramaditya followed and watched her. Then the queen bowed down before the ascetic and said — — — The ascetic replied, have you

said Oh guru drop him as soon as you have gone (into the water) up to your knees But the yogi who knew that she was going to kill him, went on even though he had gone in up to his knees, and said I have not yet gone so far But as soon as he had got in up to his neck, he dropped the dead body, dived into the water and remained there Then the woman aimed at him with the gun and shot After that she went back to her house The yogi who was in the water, took the gun and returned to his kingdom

Later on, when one two years had passed, King Vikramāditya learnt the news that the merchant Dhanasāgara had returned and he seized the gun, assumed the form of a bard and went to the merchant to sing songs On seeing the gun the merchant said to his wife Oh Sukhamāvatī, it resembles our gun Bring our gun that I may have a look at it Sukhamāvatī replied Oh husband, I have put it away carefully — Thus she tried to dissuade him The next day he again said Oh Sukhamāvatī bring the gun that I may have a look at it Unless you bring it, I shall punish you — As he thus addressed her severely, Sukhamāvatī stood there without saying anything And the merchant thought then it is quite true what this noble man sang

45^b Intending to kill her husband, she put poison into his food and made him eat it And when he was lying like dead drugged by the poison she stabbed her husband with a dagger and killed him In the night she scattered abroad her belongings broke them to pieces and rushed out bursting into tears A robber has killed my husband, she exclaimed and wept aloud This awakened the towns people in the night and they came to investigate, while they were looking at every place they set their eyes upon lay

the belongings broken to pieces The inhabitants then picked them up and delivered them to the woman She kept on crying I will be burnt with my husband Then people saw that she was taken care of and that (the dead body) was cast into the river — This song he sang

All this has been done by this wicled woman The gun is wanting Certainly it is true — While he was saying this king Vikramaditya seized the gun and came to investigate At sight of the king Sukhamavati said Oh king you come to unmask me Say nothing keep quiet — As she revealed her alarm by these words the merchant turned her out king Vilramaditya went to his residence —

— Don't ascend the throne of such a king — After these words one of the statuettes flew away

21 Story of the Twentieth Statuette Vilramaditya's Conflict with the Sorcerer

Again a statuette said Oh king Bhojadeva I will tell you a short story¹ Listen!

king Vikramaditya was travelling disguised as a yogi and altered beyond recognition he was astir to watch the doings of women This very night the most beloved wife of this king came accompanied by two friends and addressed the yogi Oh guru we want to go to a certain place come and show us the way We dare not cross the river Thus she spoke and the yogi conducted them along Then while her two friends lighted her along with a lantern the 46th most beloved wife of this king went to learn spells

And she went to an ascetic called Bhairavananda who lived beyond the ocean and king Vikramaditya followed and watched her Then the queen bowed down before the ascetic and said — — —² The ascetic replied have you

was delighted became a peacock and set about picking up the coins one by one devouring and swallowing them But then the guru Subhī ut made the king into a cat and it seized the peacock and killed it Then the whole course of events was related to king Vikramāditya and every person present in the assembly hall was amazed Then one day Vikramāditya asked leave of his father in law, king Viradeva took the princess with him returned to his kingdom and lived in happiness —

— If you possess such strength of mind you may ascend this throne — After these words one of the statuettes flew away

22 Story of the Twenty first Statuette The faithless Wife and the faithful Minister

Again a statuette said Oh king Bhojadeva hear a story¹ of mine —

In the city of Jambupura king Vikramāditya was deserted by his father in his childhood Then the minister brought him up and looked upon him entirely as his own son One day he sent him to learn the art of reading He was taught all sciences the art of love(?) and was instructed in all disciplines and made a scholar² Then the minister fetched the king's daughter from the town of Jambupura and married her to him For his own son he fetched the minister's daughter from another country than that of the young queen and married her to him

After that both the prince and the minister's son bade their attendants accompany them that they might go a hunting and they mounted their horses and started on a hunting expedition Now as king and minister were going along on horse back spurring their horses their attendants could not

keep up with them. When they had traversed a distance covering four or five days their horses carrying them along at a gallop they reached a large impenetrable forest. While at night fall they were pondering where to go the minister laid the king into his lap put ready an arrow and kept watch. While he was sitting thus the five senses of the king began to speak. The mouth said I don't wish to remain ^{47b} with the king he is going to die no one else shall kill him. I will kill him in the form of a tiger — The nose said I don't wish to remain with the king I will kill him in the form of a serpent I will kill him — To-morrow I will kill the king in the form of an ogre said the eye. Then the ear said I don't wish to remain on the king's body I am going to leave it. Now I will kill the king in the form of an elephant — Thus spoke the ear. Then the mind said I don't wish to remain with the king I will leave him and appear in the form of a pond I will appear in the form of a tree. If he comes to rest underneath the tree I will tie him to it and kill him if he comes to drink² water being thirsty I will drag him down and kill him — Thus spoke the mind.

On hearing all this the minister became embarrassed and reflected how can I now protect the king? — And while he sat thus the king woke from his slumber and at dawn he performed the necessary rites. And when they had eaten their fill of fruits in the wood the minister's son said Oh great king I have already made sure there is danger from tigers there is danger from serpents there is danger from ogres there is danger from furious elephants — and mounting his horse he said follow me — and led the way. Seeing a tiger on the road he led him another way. On seeing a serpent he changed the route and led him away then seeing an ogre he led him another way. When he

investigation necessary? What will foreign countries say? When it is said that he killed his own son in law and the minister in their room¹ what will people say afterwards? — With these words they stopped the candalas then they went to the king and told him all that had happened and upon their entreaties the king had the minister's son fetched back and questioned him about the whole affair. Oh minister's son what about this affair? Who killed my son in law? — To this question the minister's son replied. Oh great king what shall I say? While the three of us myself with the king and the queen were in that room the king met his death. Both the queen and I know of it but besides no one else knows. Only the queen's and my righteousness will know the supreme deity will know in this sense² in this sense he will decide — Thus she spoke. Then the supreme deity the god Agni appeared in the sky and said. Oh great king the minister is innocent. The fact is that

49* your daughter has killed him — After thrice speaking thus the god Agni told the king everything in the words such was their manner of acting — And then he vanished. Then the king had his daughter severely flogged and banished her.

And then the king said to the minister. Oh minister's son you were not guilty don't hang your head — and he granted him a favour and dismissed him. While they were taking steps to consign to the fire the body of the prince the minister's son said. Oh great king don't arrange a cremation! I will carry away with me the dead body — And he had a copper coffin made of a size that would hold the king and he put him into the coffin — after anointing him with many perfumes and after soaking him with oil he put him into the box — and placed it on a horse asked leave of the king and left. He himself too

the lead and let the dead body follow behind. He went along shedding endless tears.

On reaching the town of his father-in-law, the minister considered: I must pay a call on my wife; it would not besit me to pass by without visiting her. The right thing to do is to watch the doings of women, to examine them — And he hung the dead king into a tree, took both horses, and on entering the town he went to the house of his father-in-law, and called out. (The father-in-law) came to look down, and finding that his son-in-law had arrived, he descended, had his feet washed, conducted him upstairs, paid him respect and much honour and regaled him with a meal. Now in the night when the couple were sleeping together, Rūpavatī said: Oh honourable husband, whose is the other horse? — To this question the minister replied: Oh Rūpavati, my comrade has gone to another village, early to-morrow he will come here — Then Rūpavati rejoined: Oh you, you are mocking me. I know why you did not take your comrade with you — The minister said: Oh wife, how do you know? — Rūpavati replied: well, a jackal came and howled: in such-and-such a tree is a dead body, how can I eat it, it wept — Again a jackal howled: come, 49^b let us throw it down and eat it, come! — Once more a jackal howled: how can I eat the dead body, which is placed in the top of a tree?

Because Rūpavati¹ had heard this howling of the jackals, she said to her husband: Oh husband, I have questioned the jackals — To this the minister replied: Oh wife Rūpavati, the owner of this horse is our king; I will tell his story, hear me! — Our king and I went a hunting. As our horse had carried us along at a gallop, we rested far, far away in an impenetrable forest. Then the king went to sleep,

being tired I however scenting danger dared not go to sleep Then the king's five senses began to speak and I sat listening It was as follows the mouth said that it would become a tiger and kill him the nose that it would become a serpent and kill him the eye that it would become an ogre and kill him the ear that it would become a pond and kill him Everywhere at the corresponding places I saved the king deeply affected by the great dangers On reaching the town of his father in law we went to the princess and were her guests Then in the night as the queen's lover could not come to her for a long time she became furious seized a sword which was in her room and killed the king Then she caused trouble by saying that I had killed him And only through my righteousness was my life spared

Then I considered the king is irretrievably dead¹ I will carry his dead body with me — and I put him into a copper coffin and took him with me Then I came here to see your face on my way as it seemed the right thing to do — To this Rupavati replied Oh husband don't be alarmed When I went to bathe at the sacred bathing place of Candraprabhā I worshipped Durgā and sang a song of praise Then Durgā was pleased and granted me a boon every time you are in distress come to me to ask for a boon she said Now this dead body you and I — —² having made the indispensable arrangements to worship the supreme deity³ they went to
50* the goddess Durgā

Now they worshipped the supreme deity and sang her praise with devotion Then the supreme deity spoke Oh Rupavati ask for whatever boon you may wish — Rupavati said Oh supreme deity have the mercy to restore to life our king Unless you have the mercy my husband

will die together with the king and I shall die together with my husband — When she had said this the supreme deity became visible together with her body of followers and restored him to life This being accomplished the supreme deity vanished Then Rupavati placed the king between them and conducted him to her house paid him reverence and regaled him with every sort of food When the minister had told of the king's dying and being restored to life the king said May fortune favour you Oh minister you are my father and mother — And henceforth he lived in joy

One day the minister's son asked leave of his father in law and departed together with Rupavati leaving the precedence to the king Upon their arrival in the town of the king's father in law they entered and when the towns people became aware of it they went to the king and reported Oh great king they have restored to life your son in law who was dead and are bringing him hither — Being told this the king went with them to make sure Then he displayed great submissiveness honoured his son in law and led him upstairs Then he regaled him in all manner of ways Then the whole course of events was related to him in the absence of the queen and then king and queen the minister and Rupavati these four returned to their kingdom On learning the news the townspeople sounded musical instruments formed a procession of elephants and conducted them into the royal palace Then the young minister reported to his father everything that had happened till then he reported And his father said Oh son there is no minister like you rule this country with great pleasure and live in happiness — After speaking thus king queen and minister lived in happiness —

— If you display such strength of mind it may be possible for you to take your seat on this throne — After
 50^b these words one of the statuettes flew away

23 Story of the Twenty second Statuette The Gifted Daughter in law

Again a statuette said Oh king Bhojadeva I will tell a story from old times Listen —

The king of the town of Gauda Karnasena and his minister Buddhisena lived in this kingdom with perfect religious observances and devotion and were of a righteous mind The minister Buddhisena had an only son To get him married he sent to search for a daughter in law He selected one who was very handsome endowed with the marks of perfection and of good family and gave her to him as his wife One day he said to his son Oh son which are the good qualities of your wife? Ask her! — And his son asked Oh wife Dhanavati which are your good qualities? what about it? — To this question Dhanavati replied Oh husband what can a woman do? Manage well the things you have acquired give you your meals to your satisfaction take care of your bodily These are my good qualities — When she had said this he related her answer to his father He said this first wife of yours is an impediment — and again he looked for one and gave her to his son

Again the father asked Oh son ask this wife the same questions as before — The son asked Oh wife which are your good qualities? — To this Jnānavati replied Oh husband the qualities of a wife can make a rich man poor and a poor man rich — This answer he related to his father He said Oh son this was the right one to make your wife — and he committed the revenues and expenses

to the charge of Dhanadatta¹ Further he deposited with him many sorts of cowries with the secret thought of testing the skill of his daughter in law

And afterwards when the cowries were invested², his daughter in law gained *dhyabas* with the cowries Then the father asked Oh daughter in law bring me the cowries in your possession — The daughter in law replied Oh father the cowries have been invested and *dhyabas* have been gained Take them if you want to father Then the father said in this case let them remain with you — and he went away Then she gained *mohols* with the *dhyabas* after these had been invested Again with the *mohols* she gained *sahis* Then her father said bring me the *dhyabas* — The daughter 51* in law replied when the *dhyabas* were invested I gained *mohols* when the *mohols* were invested I gained *sahis* Take them father — In this case let them remain there her father said and went away Then she further gained gold with the *sahis* And her father said Oh daughter in law bring me the *sahis* you had gained — She replied Oh father with the *sahis* I have gained gold Take it if you want to — Her father said let it remain there — and he did not accept it Considering these facts her father thought his daughter in law a goddess of wealth³ and entrusted to her care all his property Then she took the good coins mixed them with gold and after taking a certain sum on loan(?)⁴ she put them away in a box She laid them out in a large earthen jar

Some time after this a certain *Duṣṭabuddhi*⁵ from this town egged the king on and said Oh great king you are not king in this town the minister has become king — The king replied Oh *Duṣṭabuddhi* how shall I act? — *Duṣṭabuddhi* said the minister has become your superior

banish him! — Thus he spoke. On hearing his words the king issued a warrant. Then many people rallied forth and at midnight they went to fetch the minister down and said to him. Oh minister in obedience to the king's command you cannot stay here — and they turned him out of his room locked it up and tied him with ropes and then the minister said. Oh men what is my misdemeanour? — To this question the king's men replied. what do we know? It is the king's order. Off with you! — and they turned him out. Then his daughter in law said amid streams of tears. give me only this box. I pray you — They said take it — And she took the box lit a lantern(?) and the five of them went off.

- 51^b When on the second day of their journey they came to a certain town. Jumanati said. Oh husband we were living in happiness now we have become unhappy. Is there at present any money to buy with? — As nobody had any money about him. Jumanati said. Oh honourable husband take a weight of gold I have carefully carried with me and buy food for us! — With these words she gave it to him and sent him along. The minister's son went into the town but when he had sold the gold in the market place and received ready money he reflected. if I start feeding those with this money it soon will be spent. if I use it alone it will last a year. In the kaliyuga from where is the father from where is the mother from where the wife? By no manner of means can it be.

And he left for another country and as he had not yet come back after a long space of time she at last said to her father. Oh father your son has not come. Take this weight of gold — I have carefully carried it with me — and buy food for us — With these words she gave it to him.

and sent him along. But the father had similar thoughts and he, too, went to another country. Then she said to her mother: Oh mother, those two have not come back. As to me, I am a young girl, how can I go? You go, I beg you! — and she gave her a weight of gold and sent her along. She, too, had similar thoughts and likewise went to another country.

Then she said to her elder co-wife: Oh elder sister, those three have not yet come back. How shall we act? If we act, as I tell you, we may get in contact with them. — The elder co-wife said: act as is suitable. What shall I say? — The younger one said: we cannot continue being women. You must say that I am your husband, I will say that you are my wife. — Thus agreed, Jñānavatī¹ left off her female dress and her ornaments, —?—², wrapped herself up in a cloak, and went into the town. In the market-place she sold gold, got *dhyabās* and *sāhis*, and with this money she bought male and female attire, a female head dress(?), a turban, a cloak of fine cotton cloth, a bow, a sword, many useful articles and a fine horse. Having bought this, she dressed herself in male attire and clothed her elder co-wife in a female dress. And when, thus fitted out, they saw a 52^a noble man coming along, they accosted him and said: Oh noble man, I come from a foreign country. Are there any persons here who might be made my attendants? If there are, bring me a hundred. — There will be, I will bring some, he replied and went away. He brought a hundred, as she had said, and engaged them as her attendants.

Now she instructed her attendants: when the king of this country makes his appearance in public, inform me! — and she put them on the look-out. Then when they informed her, that the king had appeared in public, she rode along

on horse back. Having her wife carried along in a litter and accompanied by her attendants she led them at full speed to the king's assembly hall. When the king caught sight of her he asked: who is this noble man who is approaching? — and he sent to inquire. Oh noble man who are you? Why do you come here? — To this the noble man replied: I am the son of the minister of a town called Gauda. I have come here after a quarrel with my father. If it be possible I will stay here as your servant; if not I will go to another place. — At these words they bade him wait and reported his answer to the king. The king said: I will give him wages; he need not go anywhere else — and he sent for him. He was brought and when he was in the presence of the king the latter said: Oh noble man to be engaged as a servant in my kingdom what wages would you take? Thus he asked. Then the noble man replied: Oh great king what shall I say? for me a hundred men are not sufficient. You may give (wages) after testing me. When he had said this the king gave him presents entrusted to his care all affairs of roads and fields and gave and entrusted to him the supervision of the custom houses. Further he gave to him every sort of property: houses and fields. To his attendants he gave a house to each of them. And then he became the king's minister and continually took care of everything.

Then one day Jānavaññ said: Oh elder sister let us invent a scheme to induce our husband to come here and to induce our father and mother to come. — Thus they took counsel together and she began to give alms daily to the poor (arguing in the full winning way) guests, foreigners, ascetics and Brahmins: all these individuals I will watch 52* and give them a sum of four or two takās. When this is

rumoured in the east in the south in the west and in the north people will come — One day the wife of the minister Buddhiseṇa came there to beg for alms. At sight of her Jñānavatī said: Oh elder sister, do you see a certain person? Our mother has come — and having pointed her out to her she said: Oh mother¹ what shall I give you? — The mother said: Oh lord, give me clothes — Will you go further or will you stay here? If you will stay here I will support you — To this her mother replied: Oh lord, with your permission I will stay — Well be it so she said, made her enter, clothed her and assigned to her the occupation of milking. On another occasion Jñānavatī saw Buddhiseṇa approach and said: Oh elder sister, such and such a one who is our father has come — And she pointed him out to her and said to him: Oh hermit, will you stay here or will you go further? — The hermit replied: I will stay — And she placed him on the right side of the door.

When thereupon Jñānavatī saw her husband come she said: Oh elder sister, do you see such and such a one? Our husband has come in fact — and she pointed him out to her, went to where her husband stood and said: Oh foreigner, if you will stay here I will support you — The foreigner replied: with your permission I will stay — And she dressed him in fine clothes and admonished him: you must not leave us and go somewhere else — When she had thus made them settle down in her residence near herself one day she² let her father, mother and husband come in to her, took off her turban, stood before them and began: Oh father, are you not Buddhiseṇa? — and they asked about each other's doings and talked together about all details and then she concluded: you have deserted us, but now we have carried into effect a clever scheme.

of perfection — When the princes had overheard this conversation they shot them and the elder one took the parrot roasted and ate it the younger one took the myna roasted and ate it

The next day as they were travelling along on horse back the elder brother fell from his horse and died Then the younger brother burst into tears hung the dead body in a tree and went out to buy fuel in order to arrange a cremation Now Parvati and Mahadeva came into the sky to play Parvati caught sight of the dead body and said Oh supreme deity Mahadeva this prince is very beautiful and worthy of compassion Grant him the gift of life — At her bidding Mahadeva restored him to life Then the prince said while I have been asleep my brother has left me and gone away — When in sore distress shedding endless tears he had come to a certain town the king of this town which was called Gandhavati had died and as they had no king they had sent out (an elephant) Gandhahasti to search for
 54* one¹ They had made it carry a garland of flowers on a pitcher made of silver² and had caused it to scour(?) the country About this time the prince entered the town On seeing him the elephant Gandhahasti consecrated him with the water which was in the pitcher hung around him the garland of flowers formed a procession and made him king

Meanwhile his younger brother had just made every thing ready for carrying out the cremation but as the dead body was gone he began to wander about shedding tears When one day he came to a certain town he entered it and took up his abode with a potter The household of this potter consisted of four persons(?)³ When the prince during the night heard them quarrelling amid streams of

tears —?—¹, he asked why were you weeping? What is your affliction? — To this they replied well noble man, it is our turn to be given as food to an ogre² Where four persons live together, one must be given as food to an ogre Therefore we wept — The prince said you need not be afraid I will go for your sake — And he took steps, prepared a granary of food, and in the evening he took a ploughshare, and — in the place where food was given to the ogre, there stood a building³ The things he had carried with him, he placed in the open field, and he himself, took his stand in the building and locked the door

Now at midnight the ogre appeared, but as he saw no human being he said Oh most wicked human being who are in this building, are you coming down? Come! — Being challenged in this way the prince said Oh vile ogre you cannot eat me I have a tongue like that, look! — and he threw down the ploughshare While the ogre in his rage grasped the ploughshare firmly, the prince drew his sword after worshipping Karmadeva⁴ descended from the building smote and killed him The next day two of the king's men came along On seeing the ogre lying dead they thought nobody is here, who has slain this ogre? — And on seeing but a young prince these two came to an agreement and stabbed the boy prince with a dagger threw him into a well, went to the king and said Oh great king this night we have killed the ogre — Thus they informed the king He asked Oh men, is it true? — and sent someone to verify it On seeing the ogre dead, he granted them a reward and dismissed them

Now a brahman called Vṛṣṇasūman who had become poor, came along begging alms Meanwhile he became thirsty, and as on looking into the well, he saw the boy,

55^b son. — And she sent her out to tell him that he might come the same evening. Again she asked, seeing Jahorāj approaching who is he? — The friend replied: it is he that is in charge of the jewels — At this answer she sent her out to tell him, that he might come the same evening; and her friend said to him: Oh Jahorāj, you must come this evening, — so she told him.

When night had come, the young kotwal made his appearance and was shown into a room. Then the minister's son came and was likewise shown into a room. Finally Jahorāj came and he, too, was shown into a room. Then the princess, accompanied by her friends, went into the room of the young kotwal, sat down beside him, took his turban and tore it to pieces for him. The kotwal was in a great state of alarm. She took another turban, made him himself wind it around and turned him out. Then she went into the room of the minister's son; on seeing her come to sit down beside him, he was greatly alarmed. She took his turban, tore it to pieces, took another turban from her friends, made himself wind it around and turned him out. On seeing the minister, the kotwal said that he intended to have him impaled, but as the minister's son implored him, he let him go.

Finally the princess went into the room where Jahorāj had been put, and sat down pressing herself close against him, and Jahorāj placed his feet in the queen's lap and locked her in her arms. Then the princess took the turban of Jahorāj and tore it to pieces for him. Jahorāj seized it, and tore it into still smaller fragments than she had done. Then she filled a drinking vessel with water and gave it to him. Jahorāj took it, looked into the water and returned it. The princess took a fine turban, made him himself wind

it around led him into the central room and after they had expressed their love in many ways and made the necessary appointments she turned him out

When the kotwal saw him on his way he arrested him took him with him and after putting the whole affair deferentially before the king he led him away to be impaled 56* Then an uproar arose in the town and when the princess who sat at a window of the palace on looking down learned that Jahoraj was being led away to be impaled she sent someone to stop it On being told that their young mistress had declared that she did not know¹ whether Jahoraj should be impaled they dared not impale him Then the princess went to the king and said Oh venerable father give me a husband — The father said I will select one — The princess said Oh father I have selected one give me Jahoraj — To this her father rejoined Jahoraj has been impaled — The princess replied Jahoraj is still alive — If he is alive take him! — and she sent someone to fetch Jahoraj When he arrived she brought him before her father Then the king inquired Oh Jahoraj what is your parentage? — To this Jahoraj replied I am the son of king Ratnadhvaja of the city of Hastinapura — and he continued I have come here in a wretched state after a quarrel with my father — When he had told this the princess was given him for a wife

Now one day the prince said to his father Oh father through your glory I have been living in happiness but now I will return to my own country — After he had asked leave in this way his father the king gave him plenty of jewels summoned the merchant and said Oh merchant on the voyage you must take care of my son in law who will go with you — and he committed him to his care

together with the princess. Then they went onboard the ship with the merchant, and they started to cross the ocean. But the merchant fostered evil thoughts and resolving to return soon, he threw the prince into the sea without the princess noticing it. Expecting that he might receive a reward when he came back to his own king with the princess, he threw the prince into the sea. He sank, but when he had risen upward till he came to the surface, the princess 56^b caught sight of him and dragged him out. The merchant did not notice her dragging him out. She put him into the central room of the ship and locked the door.

About this time they reached the other shore, and the merchant sent word to the king: Oh mighty king, I have brought for you a certain person, a very beautiful queen — Thus he informed him. The mighty king repaired to the place in person, and when he met with the merchant, the latter paid his respects to the king and said: Oh king, may it please you to look into the central room of the ship! — The king called out: Oh queen, open the door! The queen replied: as for my husband, he is a prince from the city of Hastināpura. It has come to pass in this way: my husband is a man who has been ousted through the machinations of his step mother, and has become endowed with the thirty-two marks of perfection, when both brothers ate the flesh of a parrot and a myna — On hearing this, the mighty king said: Oh queen, is this husband of yours still alive? — The queen said: that merchant has thrown him into the sea and thus killed him — The king said: Oh queen, in any case you must tell me, whether he is still alive or not. This husband of yours is my brother — As he said this, the two who were inside, took counsel together, and then they opened the door and came out, and as they

met, both burst into tears, questioned each other, told all that had happened till then, and were greatly amazed. The merchant was punished and banished. Then (the elder brother) formed a great procession, conducted both his younger brother and the young daughter in law (into the town) and henceforth they lived in happiness. Then both brothers joined together, waged war on their father, conquered many kingdoms, forced their father humbly to pay the requisite tribute, and lived on¹ —

— If you possess such strength of mind, it may be possible to take your seat on this throne — After these words one of the statuettes flew away

25 Story of the Twenty fourth Statuette The Adventures of the Four Skilled Comrades
Again a statuette said Oh King Bhojadeva I will tell a story from old times² Listen, I beg you —

King Manikunḍa of the town of Kālinga had a son Manikumāra. This prince had made up his mind to go abroad, and (he and) the minister's son Prānākara, a carpenter Vidyakara and a blacksmith Karnadhara, these four took counsel together. Then the prince said what powers³ have you, that you can go abroad? tell me that — To this the blacksmith replied I can make a —?—⁴ and send it to the place I bid it, to investigate — And the carpenter said I can make a couch from mānāpavana wood and direct it flying to the place I bid it — The minister's son said I know how to instil life into a dead person and give him back to life — When they had said this, the king remarked when such knowledge exists, what is there to be afraid of? Let us make ourselves acquainted with many

counsel with them. But they could give no answer; even though he promised to give them great riches and favours, they could give no advice. Then an old go-between of this town, Mālinī, said: Oh king, if I can bring you the princess, 8* will you give me a reward? — The king replied: I will give you what you demand. — When he had said so, the aged woman went onboard a ship and sailed quickly up the river. Then she dragged the ship up on the bank of the river and went into the town; and while she was walking along full of apprehension on seeing that no people were in the market-place, she came across the prince. He said: Oh woman, how have you come to a place like this? — To this question of the prince, the aged woman replied: I am on a voyage to foreign parts. Now I have met you through my good fortune, what have I to fear? Now make me your slave. — At these words of her, the prince took the old woman with him, and the three of them, king, queen and the aged woman lived in happiness.

One day the aged woman said to the queen: Oh honourable queen, as often as our king takes a meal, he divides it into four portions, three of them he puts aside and he eats only one of them. Why is it so? — To this the queen replied: I don't know why it is so. — The aged woman said: Oh queen, unless you enjoy the confidence of your husband, what sort of a wife are you? — The queen thought it quite right and one day she asked her husband: Oh great king, what is the reason why you, as often as you take a meal, divide it into four portions and put three of them aside? — To this the king replied: Oh queen, I cannot tell you. — The queen rejoined: if you do not tell me, I am not your well-beloved wife, — and she kept on charging him with murder.¹ Finally the king said: Oh queen, are

these three, the carpenter, the blacksmith and the minister's son appeared. She gave them food and made them eat it. Then they divided it into four portions, and they ate each one of them and one portion they put aside. On noticing this, the queen asked, 'Oh noble man, 'tis strange! Why do you make four portions? You must tell me the reason — To this the minister replied, 'Oh queen, we started four of us, when a tiger which was lying dead on the wayside, after being restored to life, began to pursue us, the king alone was at a loss where to go. One of the portions is for him — After she had heard them tell this, she took a ring¹ she was wearing and showed it to them. The minister put the ring to his heart and stood there weighed down with

59* deep affliction. Then the queen said that man was my husband. The king here and his men have done him to death by underhand means, and have brought me here like robbers — The minister asked, does the body of that king still exist or not? — The queen replied, I have left the body of that king in the city of Puṣkarāvati, carefully put into oil, it still exists — The minister said to the blacksmith, Oh blacksmith, you must display your mental power, — and he made a —?—² and sent it to investigate. Soon it returned with the report that the body still existed. Then the minister said to the carpenter, Oh carpenter, you must display your mental power — And he constructed a couch to be carried on the shoulders³—?—⁴ and the four of them mounted the couch and set out to land in the city of Puṣkarāvati. And at the place where the king had been laid, they saw him lying in the same state, as had been pointed out to them by Queen Suvarnakeśari, and then the minister performed a charm and restored him to life⁵, and the four of them paid him their respects. Then the king said, Oh

minister, how have you come here? — The minister told him all that had happened. Then the king said may fortune favour you all, — and was amazed. Then he procured inhabitants for this kingdom and lived in happiness.

Later on he went back to his own kingdom and sent a message to his father. He became glad of heart, formed a procession and conducted him (into the town). The prince related to him the whole course of events. Then they assembled the entire kingdom, made war upon the town of Paṭana, conquered it in the war and forced the king of the town of Patana to pay the requisite tribute —

— If you possess such courage and energy, it will be possible to ascend the throne. — After these words one of the statuettes flew away.

26 Story of the Twenty fifth Statuette The Grand son who executed his Grandfather

Again a statuette said Oh king Bhojadeva I will tell a story from old times. Listen — After this opening the statuette said

these three, the carpenter, the blacksmith and the minister's son appeared. She gave them food and made them eat it. Then they divided it into four portions, and they ate each one of them and one portion they put aside. On noticing this the queen asked, 'Oh noble man, 'tis strange! Why do you make four portions? You must tell me the reason' — To this the minister replied, 'Oh queen, we started four of us when a tiger which was lying dead on the wayside, after being restored to life began to pursue us, the king alone was at a loss where to go. One of the portions is for him' — After she had heard them tell this, she took a ring¹ she was wearing and showed it to them. The minister put the ring to his heart and stood there weighed down with

59* deep affliction. Then the queen said that man was my husband. The king here and his men have done him to death by underhand means and have brought me here like robbers — The minister asked, does the body of that king still exist or not? — The queen replied, 'I have left the body of that king in the city of Puṣkaraṇatī, carefully put into oil, it still exists' — The minister said to the blacksmith, 'Oh blacksmith, you must display your mental power, — and he made a —?—² and sent it to investigate. Soon it returned with the report that the body still existed. Then the minister said to the carpenter, 'Oh carpenter, you must display your mental power — And he constructed a couch to be carried on the shoulders³—?—⁴, and the four of them mounted the couch and set out to land in the city of Puṣkaraṇatī. And at the place where the king had been laid they saw him lying in the same state, as had been pointed out to them by Queen Suvarṇakeśarī and then the minister performed a charm and restored him to life⁵, and the four of them paid him their respects. Then the king said, 'Oh

minister, how have you come here? — The minister told him all that had happened. Then the king said may fortune favour you all, — and was amazed. Then he procured inhabitants for this kingdom and lived in happiness.

Later on he went back to his own kingdom and sent a message to his father. He became glad of heart, formed a procession and conducted him (into the town). The prince related to him the whole course of events. Then they assembled the entire kingdom, made war upon the town of Patana, conquered it in the war and forced the king of the town of Patana to pay the requisite tribute —

— If you possess such courage and energy it will be possible to ascend the throne. — After these words one of the statuettes flew away.

26 Story of the Twenty fifth Statuette The Grand son who executed his Grandfather

Again a statuette said Oh king Bhojadeva I will tell a story from old times. Listen — After this opening the statuette said

The fame of the righteousness of king Vrikarna in the town called Javadvipa¹ was known throughout the world. This king had a minister called Vurocana. They were great friends. One day they called together all their subjects and went a hunting. Then being carried along at a gallop by their horses the king came to one place the minister to another, and the subjects to still another place. As the subjects could not keep the pace they turned back. King and minister came² into an impenetrable forest and having become hungry and thirsty, the minister went in search of water. At a certain place he saw a fine pond and drank from the water. Then he caught sight of letters on a stone

not I your servant? A lawless man you may neither call
 0^b your father nor your grandfather — With these words he
 put his grandfather to death with a blow from his sword
 On seeing him performing the execution the whole crowd
 stood gazing at each other Then the minister's sons and
 grandsons were locked up in a secluded place without
 being killed Every day a fruit was given to each of those
 twelve persons as food And they argued with each other
 if all of us eat of this food all will die Therefore eat this
 food you alone that have put your grandfather to death
 If you alone be spared¹ all of us shall go to heaven Attain
 heaven for us! — Saying so one died two died and in this
 way all died He that had put his grandfather to death
 alone survived

Now one day another king sent messengers (to see)
 whether this king had a minister or not The messengers
 said Oh great king we have a dispute we know not what
 is called the germ of everything the flower of everything²
 You must send it to us as a present — Thus they informed
 him Then the king called together all the ministers and
 took counsel with them but none could tell And thus he
 was in great trouble

Then when the face of the woman who as usual came
 to give food to the minister's son was not bright he asked
 Oh elder sister today there is something amiss Your face
 is not bright How is the king's state of health — To this
 the woman replied Oh brother our king has got into great
 trouble for the king of another country has forwarded to
 him the demand to send him as a present the germ of
 everything and the flower of everything He has assembled
 all his ministers but they cannot tell for all his questioning
 and therefore he is greatly troubled — Thus she spoke

The minister's son said Oh elder sister hear me I will explain this matter but don't tell that I am still alive The germ of everything is clay the flower of everything is cotton Send him these two articles — Thus he spoke The woman went away and expressed herself before the king Oh great king I will tell the meaning of the terms in question you need not be troubled — and after finishing her praises in performance of the daily rites she said to the king the germ of everything is clay and the flower of everything is cotton Oh great king — After being thus informed he sent both 61^a articles as presents

After inspecting them the foreign king was silent but once more he sent messengers handing over to them two horses¹ The messengers delivered into the hands of the king a letter of information and said Oh great king read the king's order in this letter! — and they handed over to him two horses that were alike and went away again When the king had read the letter and it was written there that he might find out for himself which of the horses was the mother and which the daughter he called together all his ministers but as none could tell he asked the woman Oh woman my friend! I can not tell which of these horses is the daughter which the mother? What shall I do? — When he asked this in a piteous way the woman replied Oh great king I will tell you! Cheer up — Having in this way encouraged the king the woman went to give food to the minister's son And she said to him Oh dear brother the king has great troubles — The minister's son asked Oh elder sister from what cause? — She replied a foreign king has sent as presents two horses which are alike He has sent them to test his cleverness that he might find out which is the daughter which is the mother The ministers

not I your servant? A lawless man you may neither call
 60^b your father nor your grandfather — With these words he
 put his grandfather to death with a blow from his sword
 On seeing him performing the execution the whole crowd
 stood gazing at each other Then the minister's sons and
 grandsons were locked up in a secluded place without
 being killed Every day a fruit was given to each of those
 twelve persons as food And they argued with each other
 if all of us eat of this food all will die Therefore eat this
 food you alone that have put your grandfather to death
 If you alone be spared¹ all of us shall go to heaven Attain
 heaven for us! — Saying so one died two died and in this
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 trouble for the king of another country has forwarded to
 him the demand to send him as a present the germ of
 everything and the flower of everything He has assembled
 all his ministers but they cannot tell for all his questioning
 and therefore he is greatly troubled — Thus she spoke

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After inspecting them the foreign king was silent but once more he sent messengers handing over to them two horses¹ The messengers delivered into the hands of the king a letter of information and said Oh great king read the king's order in this letter! — and they handed over to him two horses that were alike and went away again When the king had read the letter and it was written there that he might find out for himself which of the horses was the mother and which the daughter he called together all his ministers but as none could tell he asked the woman Oh woman my friend! I can not tell which of these horses is the daughter which the mother² What shall I do? When he asked this in a piteous way the woman replied Oh great king I will tell you! Cheer up! — Having in this way encouraged the king the woman went to give food to the minister's son And she said to him Oh dear brother the king has great troubles — The minister's son asked Oh elder sister from what cause? — She replied a foreign king has sent as presents two horses which are alike He has sent them to test his cleverness that he might find out which is the daughter which is the mother The ministers

— If you possess such courage and energy, you may ascend the throne of King Vikramāditya — After these words one of the statuettes flew away

27 Story of the Twenty sixth Statuette The Curse of the Bear

Again a statuette said Oh King Bhojadeva, I will tell a story¹ from old times Listen

Having made up his mind to beautify his residence, King Vikramāditya summoned the most skilful artisans of the town and built a palace in a beautiful style Then he called a painter and said to him Oh painter, now I will see if your workmanship can be called good In my room, in the room where the king and the queen dwell², you shall paint the ministers the herdsmen the high officials, the attendants the people around me in such a manner as to show likeness to each of them — Since he said this, the painter painted as the king had ordered him to

Now there was a learned brahman who had been brought up by the king his name was Navaratna³ thus the king had named him The painter now called this Badaruci⁴ and asked him you must tell me whether I have succeeded or not — Badaruci scrutinized (his work) and said blessed be your hand It can paint the king the queen, the ministers the herdsmen the high officials the attendants so that each of them shows likeness There is no difference But oh painter according to what is written in my books, Queen Bhānumati has a mole on a hidden part of her body, only this is wanting — Then the painter said in that case I shall put it there — and he did so Thereupon he showed (his work) to the king After looking at what had been painted

the king was dumbfounded. Then he said. Oh painter, how did you know that? — The painter replied. Oh great king, I did not know, I have put it there at the request of the pandit Badaruci. — The king said. is that the case? 62^b Well, then it is not your fault, — and he stood quiet for a while. Then he summoned his ministers and said. Oh minister, this brahman Badaruci has offended me, hand him over to the candālas — When this order was given, Badaruci was hidden by the minister in his house, and the latter reported to the king, that he had been handed over to the candālas, and the king felt at ease

Later on the king resolved to go a-hunting, and after assembling all his subjects, he started on a hunting expedition. Then as his horse carried him along at a gallop, all his subjects turned back, the king, however, came to a plain, and as it was the time of rest, he tied his horse to a tree, climbed into it himself, and settled himself in its top. At this place, which was dangerous on account of the numerous wild beasts, a tigress had turned up, and having born cubs, she went to seek food. Catching sight of a bear, the tigress chased it that she might eat it. The bear thought its life lost and fled in an easterly direction. And as on looking round it saw the king sitting in the tree, it came on at a quick rate, trembling with fear, intending to escape to the śālmali-tree, and it ascended the tree. And on beholding the king it said. who is this, Oh friend? Let us make friends, — and they made friends, and stayed there. And the tiger stood gazing steadily up into the tree. Then the bear said. Oh friend, now midnight has come, it is time for sleep. — To this the king replied. Oh friend, I will sleep, you shall keep awake. — Saying so, the king felt asleep.

Then the tiger said: Oh bear, this king is no friend for

you to-morrow he will chase and kill you. Throw down this king! I will eat this most wicked human being to-morrow you can eat the horse — When it said this the bear recited a verse. The burden of the mountains is no burden the seven oceans are no burden a burden is he that betrays
 63* his friend a burden is he that abuses confidence — Oh tiger most excellent of all animals nobody's strength is equal to yours. How is it that you know not what has been pronounced by the supreme god the mountains are not heavy the seven oceans are not heavy the sin of betraying a friend and of abusing confidence is the most heavy of all. And above all how could I kill a man in his sleep? — Thus it spoke. At this moment the king awoke from his sleep and the bear said to him. Oh friend now I will sleep and you may keep awake — Saying so the bear felt asleep. But then a thought struck it. The tiger was on the point of fooling me completely it possesses a good deal of shrewdness. When it fools this human being it might succeed in destroying my life — Reflecting thus it kept itself awake.

Meanwhile the tiger said. Oh king this bear is your enemy since when is it your friend? To-morrow it will kill you. Throw this bear down I will eat it and go away — Thus it spoke and added to-morrow mount your horse and return. Unless you act thus it will kill you without doubt — The king thought it plausible but when he was in the act of stabbing the bear and throwing it down it seized hold of a branch of the tree and said. Oh friend is that your way after we have made friends? Had it not been said to me before? Matters stand thus to aspire to the other world you were in the act of killing me. Would that you have nothing but the syllables *sa se mi la*! — Thus it

cursed him And at dawn the tiger ate the horse which was tied to the tree and went away the bear went to its place and the king climbed down and went to his town

Then the ministers welcomed him paid him their respects and said Oh great king are you there? — The king looked into the face of the minister and said sa si mi lā — He could say nothing else The minister was amazed After arguing with each other the ministers went home and said to the pāṇḍit Bādaruci Oh Bādaruci how has the king become like this? Is there a remedy? — To this question the pāṇḍit Bādaruci replied I have the remedy — At these words he was taken into the presence of the king and said to him Oh great king what has happened to you? — The king replied sa si mi lā — He could say nothing else — Then Bādaruci recited a verse¹ 63

By the grace of the teacher of the gods Sarasvatī dwells on the tip of my tongue therefore I know as I knew the mole of Bhānumatī — Oh great king merely because I told what is written in the holy books you were going to destroy my life Now while you were walking in an impenetrable wood the following has happened and he told the course of events in the wood Oh king at the time you and the bear sat in the tree making friends you were going to stab it and throw it down At this moment it cursed you Through the evil influence of this curse you have become as you are If you want back the power of speech I will now put into your mouth the powder of Sarasvatī then your śalivā will flow and you will regain the power of speech* — No sooner had this been done than the king began to speak Then he said Oh Bādaruci I have wronged you from ignorance you must take that into account — After

After overhearing² this conversation the parṇit kālīdāsa went back. At this moment the parṇits were being led forth to be executed. Kālīdāsa stopped them, took them back with him, and stating that he had just at this moment heard the meaning of these four syllables from his teacher, he arranged a meeting of the king's court and said: Oh great king, Oh minister, Oh councillors, hear me. The meaning of *apṛatikṛ* is —³—, while he had sunk down in the wood on a stone under the shadow of a tree, the sword was lowered against his life. — Oh great king, the prince and the minister's son were great friends. What has happened is this: while they were resting in the wood underneath a tree on a large stone slab, this most wicked minister's son killed the prince with a stroke of his sword. — When he had told this, the minister's son said: out of shame because he knew everything and I know nothing, I committed his crime. That is the truth. How shall I act now? — At these words the king became enraged, wiped on his attendants and put the minister's son to death. Then he granted rewards to the parṇit kālīdāsa, making him a chief⁴. The younger brother of the dead prince was proclaimed king, and they lived in happiness. —

— You must not ascend the throne of king Vikramāditya whose superior power was acknowledged by such a king. — After these words one of the statuettes flew away.

29. Story of the Twenty eighth Statuette. Vikramāditya witnesses Strange and Perverse Happenings

Again a statuette said: Oh king Bhojadeva, listen —

In olden times king Vikramāditya lived every day in this way: he gave alms, fulfilled his duty, gained glory

created welfare performed sacrifices and in this way caused pleasure He caused pleasure by means of dancing singing and delicious things finally he caused pleasure to many people by means of welfare prosperity and fine arts Placing his two daughters¹ on a throne at either side of him he had himself fanned with a yak tail clothed himself in heavenly garments and ate heavenly food 65*

At this time there came from the town of Candrabhāsa a bhikṣu Brahmācārin and went to Vīlramāditya to beg alms On beholding the king sitting thus Brahmācārin was astonished and thought it a marvel And he remained there this time without begging alms Then the king asked Oh brahman why do you remain here? Take what you like — But the brahman dared not give any reply And the king understood and resolving to make him as happy as he himself was he descended from his throne and renouncing all his property as well as one of his daughters and giving it to the brahman he went to foreign countries together with only one of his daughters

Now in a certain wood a merchant turned up and he asked this merchant Oh friend what is your caste? Where do you come from? What is your name? — After asking thus and exchanging news they alighted together underneath a tree Then king Vīkramāditya kept awake and did not fall asleep And the merchant thought this noble man had many questions I wonder² what his caste is He has no fear of the dangers from the numerous wild beasts Moreover he has many cares — In such thoughts the merchant kept awake lest the other might steal his valuables Under these circumstances the king keeping awake created a reason for the merchant³ In the top of the tree a couple of the bird called *hunta* had their nest At this moment

the female bird said: "he fulfills the duty of the birds". — Then the king's wife said: such ignorant birds have such language — In such thoughts she lay there. Then a bird said: you must not eat this one eye; unless you let me eat it, I shall eat both of them — While they were quarrelling and worrying each other in this way, King Vikramāditya heard their worrying, and when he looked, he became
 65^b aware, that the eyes of the merchant who was with him, were gone, and then he said: oh birds, why are you worrying each other? — One of the birds replied: oh human being, this bird said it was going to eat both eyes, I said, we will eat one eye each of us — If that is the matter, you shall insert both eyes into his face and show me what it looks like — Thus he spoke and added: then I will tell you — Then the birds inserted the eyes. Thereupon they rose and flew away. And the king said: I don't wish to stay at so fatal a place — and he went to stay at another place.

Later on he came to a certain town and while he was standing looking into the shop of a very rich merchant, a brahman came to buy clarified butter from this merchant. Then the brahman gave back the packing(?) which was wrapped round the butter with the words: take back this packing — But the merchant said: what a greedy brahman, — and displaying his wealth in the shop, he had everything watched(?) Then the brahman stole everything and carried it away¹.

On hearing of these happenings he² went to still another place. At this time a horse had a foal and a dog had puppies. Then they placed the young ones of the dogs near the horse, and the young one of the horse near the dog and brought them up in this way, thinking that their dog had born a horse. After conquering each of such perverse and lawless

countries and each of these immoral and foolish kings. Vikramāditya went to another country, and travelling from land to land he kept an eye upon the kings. Having witnessed these and other happenings he returned to his kingdom. —

— You may not ascend the throne of King Vikramāditya, who possessed such excess of heroism, who feared no dangers, whom no king whatever was able to conquer. — After these words one of the statuettes flew away.

30. Story of the Twenty-ninth Statuette A Parrot and a Cat restrain a King from Infidelity

Again a statuette spoke Oh King Bhojadeva, the king of a certain town was versed in the sixty-four arts of love. Such a king had a very zealous servant, a merchant. This 66^a merchant had two daughters, his favourite daughter he gave away at a wealthy place, the daughter who was not his favourite, he gave away at a poor place. As matters stood thus, the merchant's wife had developed into a beautiful woman, and a violent ardour of love arose in the king's heart. He sent (the merchant) on a very difficult mission, to procure (certain things). He sent him out with instructions to bring him the priceless five jewels, the seven jewels, and the nine jewels. Obeying the king's order, the merchant went to foreign countries.

Now the king got hold of a go between and went to the merchant's wife. At that time there were a parrot and a cat that had been brought up by her husband. And the cat said: Oh friend, in our house there is no master, a thief has come. — To this the parrot replied by reciting a verse: "Ho! a thief has come into our house. Oh 'stupid cat, it is King Nanda, not a thief'. — As they said this and the merchant's wife heard them arguing in this way, the king

Sudakṣa I have now won back my kingdom because you were here. Now choose whatever reward you wish for, he said, and Sudakṣa replied, Oh great king, if a reward is to be given to me, don't allow a lamp to be lit in the houses of others on each day of the light half of the month Kṛtika. Most graciously allow a lamp to be lit only in my house — This he begged most humbly of King Padmaketu. Then King Padmaketu proclaimed¹ in the town, at nobody's in nobody's house must a lamp be lit, only he is allowed to light one —

Then Sudakṣa returned home, lit a lamp, and while he thus lived in happiness, the most illustrious supreme deity Lakṣmī descended from heaven, but on seeing no lamps in anybody's house, she was about to return when she noticed that a lamp was lit in Sudakṣa's house, shining brightly. She entered and made golden flowers descend from heaven for him. Then divining that the supreme deity Lakṣmī had made her appearance, he worshipped her in manifold ways. And the supreme deity, felt satisfied, built a golden house and gave him wealth by ten thousands, and he then lived enjoying it in happiness.

About this time Dakṣa came back, after roaming about through numerous towns, and on looking, he became aware that Sudakṣa had become the proprietor of a golden house. Then she that had become the wife of Dakṣa said, Oh husband Sudakṣa, we had made an agreement(?) only for the space of six months. Now six months have passed, as we had said — And they exchanged their wives and took them back. Then Dakṣa went away, amid tears, and he was as ill-favoured by luck as he had been before. Having acquired wealth, Sudakṣa continued rendering services to the king. From this time he spent his time making his nights a source of happiness —

the middle of the grounds of this house When this pillar exists no more my life is lost he said — When the queen had related his words to the king he pondered on them Then he struck both pillars with his sword and thus put the ogre to death From the shock of him being an ogre the earth shook

After that karpavati went to avert misfortune¹ She collected the hairs which had fallen from her head tied them around a leaf from the holy fig tree and sent them floating down the river Having averted sorrow in this way she diverted herself with the king While they now lived without fear of the ogre the king of a certain town who had gone out hunting on his way back picked up something which had been carried along by the river wound round a leaf of the holy fig tree When the king after reaching his town untied it and looked closer at it he was seized with desire at the sight of a mere hair thinking to himself it must be the hair of one who has golden hair² it cannot belong to anybody else It is the hair of the queen karpavati I have heard of in a former existence — Then the minister considered the king's heart has been hit by the arrow of passionate love To any one who can bring this karpavati to him I will give a golden pumpkin(?) — Then an ogress who was as old as a great cycle of time said Oh lord I can — And the ogress went on board a ship drove it across the ocean with the fury of a heavy gale went to karpavati and said Oh my lady my daughter! your aunt your grandmother has come — and she took up her abode with the queen The ogress telling herself that she had to think of nothing else always thought of how to question the queen about the king's life

Now one day she questioned the queen but she did not

pay attention, and gave no answer. Again one day the ogress asked the queen; the queen asked the king, and the king said to the queen: Oh queen, my life is in the sword tālapatra. — Thus he spoke. One day after that the ogress asked the queen. And the queen said: Oh aunt, grandmother! the king's life is in the sword tālapatra — As soon as the ogress had been thus informed, she came up in the night in the shape of a crucible with the fire burning, fetched the sword tālapatra and burnt it.

Then at dawn when the queen looked and saw that the king's life was gone, she burst into tears of sorrow and disgust. On hearing the sound of the queen weeping, the ogress asked her for the reason. Then she said: Oh daughter, my lady, what can we do about it? In the course of time all of us must go to the other world — Then the queen felt comforted and put the body of the dead king into oil, and then hearing the voice of the ogress, she went out, and the ogress said to her: Oh daughter, my lady! Let us now make a sea trip to divert ourselves — And they embarked, and while the aged ogress was intent on carrying her across the sea, the queen pushed her from behind, and threw her into the ocean, when they had reached the middle of the sea. The aged woman died.

Then the queen returned and sat alone looking down 69^b from the tower, moving the king's ring¹. Then a couch came flying along, made of wood which had been fitted together. And the kotwal said: Oh comrades, this is obviously the ring of the king we have left behind. Surely it is this object which is moving on the hand of a woman who is looking down from such-and-such a tower. Let us go and take a nearer view of it — With these words they landed with the couch at this place. Then they went up into the

elements came forth from this sphere and the sphere of Agni radiated light Vikramaditya approached and stood looking at it At this moment Varuna the king of the nagas said Oh Vikramaditya I know that you have come to infatuate my daughter On earth it was the son of Indra in heaven King Jayanta that came to infatuate her But why? if you can take her with you! — At these words Vikramaditya called all the gods to witnesses flew up into the air seized hold of the daughter of Varuna the king of the nagas and carried her with him

Then Vikramaditya went up to the surface of the earth and gave her to Jayanta the son of Indra as his wife Distributing welfare in the form of gifts and in other ways letting musical instruments be sounded making crowds of apsaras descend and perform dances making bands of gandharvas sing songs making it rain with every kind of sweet smelling flowers he gave the daughter of Varuna the king of the nagas to Jayanta the son of Indra as his wife And the daughter of Varuna and Jayanta lived in prosperity enjoying their happiness After that Jayanta 70^b protected the world and everything in it and then Jayanta the son of Indra went to heaven taking with him King Vikramaditya —

— This the statuette told King Bhojadeva and concluded Oh King Bhojadeva how will you succeed in an affair where a son like Jayanta did not succeed — After these words the throne flew away

Here end the stories of the thirty two statuettes

mentioned story of Vidusika (note 181¹) and in the *Simhāsanadī* trimsatikā where the story of Kamlakar in LE SCALLIER I p 215 ff shows some likeness to our text Kamlakar (i e Kamalakara) has fallen in love with a princess and in order to obtain her he asks Békermadjid (i e Vikramāditya) to kill as his substitute a demon ou mauvais génie, who is devouring the townspeople one after another Békermadjid kills the demon and gets the princess whom he hands over to Kamlakar The corresponding story in EDGERTON'S edition (No IV) differs considerably cf also No VI

— *In the story No VI in EDGERTON'S edition (cf foregoing note) each house in a town must in its turn give a man as food to a raksasa in DAY p 70 of a rākṣasī every day gets a man for its food Cf also below in the story of the twenty third statuette

— **byā* if correct must have the same meaning as *pal*
p 185 lit owner of the house

— **dhamde* 2 is unknown

p 186 *The missing words may be *hri purus jaya nayo dhakam dhayava*

p 187 *What now follows in the text is really nothing but the foregoing passage from *rañ ca van u a dhāram* in 3825 told once more I have therefore omitted it above and give the translation here

At this juncture the princess said the man I had secretly brought here that I might make him my husband said when after a lapse of four eight days he saw that my face was not bright Oh princess what sort of misfortune has befallen you? Your face is not bright To this question I replied well to day a king from another country than that of my father will come to receive tribute Unless it be given him he will make war he has said Therefore my face is not bright — So I told him and then he said if that is the case tell your father that he need not be afraid I will exert myself as much as is necessary You must bring about a meeting with your father — Then she sent another messenger Oh great king a noble man has come with intent to see you This time the king replied well bring him to me — and they brought Vikramakarma into his presence and a confidential conversation ensued

p 188 cf BLOOMFIELD Pīṭṭhānātha addit note 3 p 185 proclamation or advertising is regularly done by beat of drum

— *better *gayākāra* than the *gayā* of the text
p 190 *will be a yak tail dipped into water from the Gangā

p. 192. ¹The word means "possessing many flowers" and is, properly speaking, not the name of the flower itself, but of the flowering tree, or, as here, of its personification *kusuma must be a corruption

— ¹*Indraya* seems to be the subject On *yā* denoting the subject of p 8 of the introduction to my *Vicitrakarnikāvadhāno ddhṛta* (London 1931)

— ¹The *raksasi* smells the man also *Day* p 72 f, a *motif* well known from western fairy tales, which, however, seems to be but rarely found in Indian fiction

p. 193. ¹of course it is only the prince who remember her

p. 194. ¹cf note 183¹

p. 195. ¹This must be the meaning but I cannot explain *sāpuris*

— ¹The literal meaning of this expression seems to be "to inspect the road (to see, whether it is free from obstacles)"

p. 197. ¹in this way transforming her into a flowering tree

— ¹perhaps the rest of his words are wanting

— ¹According to ZACH p 150 ff a similar story, barring the frame story, is found in the *Vikramodaya* (No 15), in a Tamil *kathācintāmaṇi*, and in BOUCHET's *Lettres édificantes et curieuses* (Paris 1781) In the *kathā* the boy is killed in the same way as in our text, but in *Vikr* and Bouchet he is killed out of jealousy of the elder wife who is more respected since she has a son In *Vikr* the case is decided by a parrot — A similar story, too in the Persian *Moonshee* (II p 6), here the woman accuses the wife of a neighbour

— ¹It is not clear, to which case he is alluding

— ¹The meaning of *hāya*¹ is mostly "to say, in order to instruct or advise"

p. 198 ¹lit 'he took in his shop' It is an oriental shop, where most of the goods are displayed outside

— ¹The text as it stands, is not intelligible, but the correction *deanm* is not very satisfactory since *taya* suggests a transitive verb Perhaps *thenam taya*? cf next note

— ¹The meaning given in the Diet for II¹ 60b8 is caused by the parallel passage in II¹ 113b1 and the Sanscrit text which have *buṇa* and *pra sa* But the context differs, II¹ has *bahmanin macā thyanāva thamam lamkha kal tanam*, much like this

— ¹*mocāyalapāva* is unintelligible, prihs *mocā lepalapāva*? but this would be synonymous with *cikanam tayaḥava*

p. 199. ¹ The meaning is uncertain Is *pāl* = *pad* Dict ? *jyām* will be = *jyānam* "even though"

— ² cf note 162²

p. 200. ¹ This passage offers many difficulties No doubt she refers to ordeals *ile* is unknown, *wale* or *bale* is found in Vai with the meaning "to mix", *phat* may be an error for *phal*, *ghat* might be a corruption of *ghṛta* — On ordeals see Kathās VIII p 195 n² and KEITH in HASTING'S *Encyclopædia of Religion and Ethics*

p. 201. ¹ The beginning has no connection whatever with the following story It looks as if an original story has later been replaced by that of the gardener — I give the passage omitted in the translation The king of this town was Ratnaketu, the name of his wife was Madanivatī Being grieved in their hearts as they had no son, they asked the sages and paid homage to Mahadeva But in spite of it there was no son One day —

— ² gardener in H₁ is *malī*, but nevertheless this meaning seems more appropriate than that given in the Dict

p. 203 ¹ It must be born in mind in this and other cases, that *nvāya* may be an error for *liaya*

— ² cf note 181²

— ³ i e 'said to himself' as frequently

p. 204 ¹ i e 'stuck on the trident' *caya*² does not mean 'to wash in general', but "to wash by rubbing"

— ² i e Vikramāditya

— ³ cf note 316²

p. 205 ¹ Here *nake* and *tu omke* are used as nouns

— ² The text should perhaps more probably be restored thus *khanyāva layake atī man¹ van* 'on seeing her he was smitten with love for her and

— ³ A similar substitution of a king's own wife, but from other motives and effected by herself in Kathār, I p 248 ff (story 87)

p. 207. ¹ A similar passage below p 268 The meaning of *māravidyā* and of *budhān chuya* is not certain

— ² lit "saying there is no order A subjective reason or intention is usually expressed by means of *dhakam*, *dhakara*

— ³ *m*

— ⁴ cf the story of Viravara (see e g the 4th story of the Vettila)

p. 208. ¹ cf above in the story of the 3d statuette p 184

— ² lit 'were dead'

p 217 *spelt *thayā* 2s in the MS

— *lit catching

— *This may refer to a curious manner of divorce among the Newārs mentioned by Sylvain LÉVY *Le Népal* I p 250 'si elle (i.e. a married woman) veut quitter son mari elle n'a qu'à mettre sur le lit deux noix de betel elle peut deslors s'en aller tranquillement. A Newār girl is married to a bilva fruit in her childhood

p 218 *i.e. 'as the gambler had done before

— *Meanwhile the gambler has tacitly slipped out of the story

p 219 *This story corresponds to the third story in LESCALLIER (i.e. p 199 ff) and to the second in Kathār (i.e. p 118 ff story 133), but both differ widely the girl dies and the question is settled by observing the behaviour of the claimants. Incidentally the story in Kathār is almost the same as the well known story in the Vetālap (EMENEAU I c p 50 ff)

— *Betel plays an important role in the marriage ceremonies in India cf Kathās VIII p 276 ff

— *it is *lakṣā* in the Dict not *lakṣa*: the existence of which however it proved by HP 99 *lakṣa* lo rice field

p 220 This passage seems to contain the argument but unfortunately I cannot explain *sramgaṭi*

— *lit is to be made to shine

— **phal* is an interesting form for *pahal* (> *ī ahāl* > *ī hal*)

— * = LESCALLIER I c p 194 ff and Kathār I c p 116 ff (story 151) In LESCALLIER the queen decides that the wife belongs to the head but in Kathār to the body and here the reason why is given the bridegroom gives the right hand to the bride (*pāṇi grihṇati*) and the hand forms part of the body — On the changing of heads cf ZACH p 119 ff and Kathās I p 276 ff The story too is found in the Tuti Nimeh (ROSEN II p 169 ff) and in the Vetālap (Emeneau I c p 58 ff) in both the wife belongs to the head

p 221 *The other variants of the story say that the kings and the ministers heads were severed from their bodies

— *Here *m m* (cf Dict sub *nuom*) has the meaning of

Greek *μεν δε*

— * = LESCALLIER I c p 203 ff Kathār I c p 120 ff (story 177) and JULG I c p 233 ff In the first two there are four friends not artists in the third four shepherd boys I Tuti Nimeh (ROSEN I p 151 ff) the girl is ultimately embodied in a tree A curious

solution is found in a Singhalese story (BRUCE, *Kleinere Schriften* III p 232 f) the girl belongs to the owner of the log of wood she is carved from!

p 222 'On the meaning of the term *gubahā* see SYLVAIN I LVI Le Nepal I p 210

— 'The text seems corrupt *mi jyā* may mean 'work of a man Can *ni thu* be a corruption of *ni hma*?

— 'The meaning of *sicake* is doubtful, it cannot be = *sicake* in the Diet

p 223 'susarakumṛi?

— 'as a matter of fact he vivified her!

— 'In passing I may call attention to the fact that a similar story is found in Swahili cf *Zeitschrift für Eingeborenen Sprachen* XXIII p 1 ff

— 'This story is found neither in L'ESCALIER nor Kathār The remaining stories there (L'ESCALIER I c p 188 ff and Kathār I c p 122 ff story 157) are quite different

— 'Perhaps the text has run thus [*bicitr koth is*] *thyane chotam* he sent him to dwell in a beautiful room cf p 111 27 *kothā bigava thyane chotam* he gave him a room and sent him to dwell in it

p 224 'I e when you speak thus — Seven existences as punishment or reward see ZACHARIAE p 33 ff

— 'Probably *sayaa* has been omitted [stabbed himself] and

p 220 On Bhūts cf Kathās I p 206 and CROOKE I p 234 They are the spirits of men who have met with a violent death

p 226 'This is one of the few stories from our text which is found in the *Simhāsanadā* (see EDGERTON p 153 ff text and p 167 ff translation) Our text tallies best with the Jain recension (I c p 158 and 173) here the prince who has lost his kingdom is about to build his funeral pyre The corresponding story in L'ESCALIER (No 21 II p 86 ff) is more like the southern recension

— 'This passage is unintelligible Can *pi kha lakhuya thiyas* mean at a place of a fourfold cross roads? The rest is quite confused

p 227 On magical articles see Kathās I p 25 ff and the story I c p 29 (vessel stick shoes) Four magical articles are found in a story in Kathār (I p 168) sandals (fly through the air) a pot (gives food) a vessel (gives gold) a stick (conquers enemies)

— 'cf note 211

p 228 'A similar story in *Simhāsanadā* (EDGERTON text p 137 ff

translation p 150 ff story 17 and LESCALLIER II p 57 ff story 18) Here a rival king wants to outdo Vīkramāditya in generosity he undertakes to propitiate the yoginīs by throwing himself every day into the holy fire or into a pot of boiling oil. The yoginīs resurrect him and give him great riches which help him to display great munificence. On hearing about it Vīkramāditya rescues him.

— ² *java* is no doubt means pumpkin but this meaning seems quite impossible here. I have therefore taken it to be the term for a kind of cauldron. In the various recensions of the *Simhas* we find a sacrificial fire, a sacrificial fire place or a pot with boiling oil.

p 229 ¹ *jir* for *jir* ci?

— ¹ *mas* is = *mams* in the Dict.

— ¹ perhaps it would be better to read *cāyā* and to translate 'greatly astonished'.

— ⁴ The frame story recalls a story in the *Sakasaptati* (p 73 story 42 = *Varāṇsi* version 52, p 132 ff) jewels have been embezzled and a shrewd girl exposes the culprit but in quite a different way. In the *Tuti Nameh* (ROSEN I p 243 ff) three wanderers have stolen a jewel a farmer is bringing to the king. A princess detects the culprits by telling a story similar to that in our text.

— ⁵ cf note 163

p 230 lit. knowing it only in his mind

— ² A similar tale is found besides in the *Tuti Nameh* (see above) in *Kathās VII* p 5 ff (cf also Appendix p 199–204) in *Kathār I* p 233 f and in the *Vetālap* (story 10 in most of the versions). But in all these versions the girl herself has given the promise in the *Vetālap* to a friend of her fiancée in *Kathār* and *Tuti Nameh* to a gardener for having taken flowers from his garden without his permission. In *Kathār* and *Vetālap* she comes across a robber and a *rīkṣasa* in *Tuti Nameh* a robber and a wolf.

— ¹ *bhucīśakhi* is unintelligible

p 231 ¹ *mīyī* prhps error for *mūlaya*

— ² cf BLOOMFIELD *Pāṇinīyāna* p 183 addit note 1 on the promise to return

p 23' ¹ Here she does not as distinct from the other versions keep her promise to the robber cf introd p 5

— ² In *Tuti Nameh* the wanderers scoff at the four persons of the princess story and thus betray their guilt

p 233. Is *la hnu* to be connected with *lal hma* (see *lal* Dict)

p 233 ¹ cf note 210²

p 234 ¹ cf note 181²

— ¹ It has been forgotten that this is the statement of the male sparrow

p 236 ¹ *busyam* is no doubt an error, on the whole it is doubtful if *buya*⁴ (Dict) exists at all — For the phrase cf Tibetan *pus mo (sa la) dzugs pa* to kneel down, lit “to set the knee (to the ground) Tib *dzugs pa* is etymologically = Ne *cuya*

— ¹ The wilful girl seems to have thrown herself face down ward on the ground

p 237 lit make evident

— ¹ On the solving of difficult tasks see Kathās V p 60 — In a story in the Kathār (II p 209 ff) among others the following questions are asked What is the spice of everything? Answer salt Which is the most grateful and which the most ungrateful being? Answer a dog and a son in law — See also below in the story of the 25 statuette and note p 301¹

p 238 The meaning of *mal* is not clear unless it is an error for *mas*

p 239 ¹ On the impossibilities *motif* cf Kathās III p 250 proving a thing to be impossible by comparing it to another thing the impossibility of which is quite obvious (cf also V p 64—66)

— ¹ The narrative is some what obscure

p 240 No doubt a corruption of Manomohini

— ¹ Most likely [st] *salam*

— ¹ *khu kha* cf German Raubergeschichte But it may be an error for *makhu kha*

p 242 as a token of submission cf also above p 226

— ¹ as a matter of fact she is wearing male attire, though inconsistently she is addressed above as a woman

— ¹ i e Manamohini The prince is not aware of what has really happened cf below

— ¹ The text is perhaps to be restored thus *ji ti[yāva bi]syam iayā* I dressed myself and ran away

p 243 ¹ cf Arabian Nights I p 213 ff (xxii night) a Jinniyah and an Ifrit are disputing whether Badr al Din Hasan or the daughter of the Wazir of Cairo is the most beautiful They agree upon carrying Badr al Din to Cairo to compare him with the damsel The remainder of the story is quite different

— ¹ In the MS The word (*Sṛdikpala*) is spelt *diqpāl*

— ¹ *mant* will here have the meaning of *manik*

p 243 ¹As we find *pya gn di jasad* below it is possible that *piwa* is an error for *pi gi a* or *pi ju*

— ²cf note 217

— ³prhps *ma* has been omitted See below

p 244 ¹lit the maidens *pani* not infrequently has the meaning and the companion(s)

p 245 ¹lit bring it *hu a* has often the meaning give it me out with it

— ²not her real mother as will be seen below

p 247 *amrita* restores life cf *kathās* I p 98 and II p 150

— ¹cf *hwo hl iya* and *tak hl iya* Dict

— ²Mostly *thawo* refers to the subject

— ³As a matter of fact he has brought only the princess and her property but the plural in *pani* can be used of persons only

p 248 For Stories of the generosity and self sacrifice of *Vikra māditya* see e g in *Simhās* (ΕΓΓΕΡΤΟΝ story 11, cf also story 1)

— ¹lit making it follow if not *lācak wa* having caused him to accept it

p 249 A similar story in *kathār* I p 139 ff The four daughters in law of a very avaricious man fly on the hollow stem of a tree to the isle of gold On learning of it the man secretly flies with them but on the way back the stem weighed down by the gold the man has taken with him falls into the sea and the man is drowned

— ¹cf BLOOMFIELD *Pārsavanītha* p 57 note 27 An atmoe pheric crystal (*āk isasphaṭikā*) is mentioned here

— ²it is *Ujrayinī*

p 250 ¹lit where having taken do you bring it

— ²the women

— ³prhps better *napa līt va tolenant* while they were gone to meet

p 251 ¹A king as will be seen from the following Subhūt is his guru

— ²cf *kathās* III p 29 for intimacy in a former birth quickly knits friendship

— ³On kindly (moslem) feeling towards namesakes see Arabian Nights VI p 13 note

p 253 The usual punishment for faithless women cf *kathās* II p 88 n¹ and G A GRIERSON in the foreword to II (p vi) According to GRIERSON the custom still prevails in India — Stories of noses cut off are very common in Indian fiction the best known

is that in the second book of the *Hitopadeśa* cf also *Kathās V* p 123 ff Two variants are found in the *Suvābhūtiśālikathā*, see HERTEL in "Festschrift für F. Windisch" p 138—52 In the main points the story in *Kathār I* p 139 ff (story 47) bears great resemblance to the present story

p. 254. ¹ *ku* may be the modern form for *kule*, cf WRIGHT, History of Nepal p 296 More to the point is *khora cha pu* "a knife" in the parallel story in II² (63b 1)

p. 255. ¹ This name is not found in the story, it would seem to suggest that *Bituvā* is to be understood as *Vikramāditya*

— ² *bicarik* will be a corruption of *Sr vicārin*

— ³ lit "the stone on which the offering is placed (*thā*) or 'to be placed (*thya*)"

p. 256. ¹ The text is not clear, it may be corrupt

— ² The form *mahapratāpt* = *Sr °pin* is, properly speaking, incorrect It may be formed after the analogy of the numerous adjectives in *in*

— ³ *majū hma* is not found elsewhere, in Pahrī "wife is *majū*" see Ling Surv III 1 list of words

— ⁴ *li bvaḡa* literally means 'to leap back' The translation is doubtful

p 257. ¹ cf note 221

p. 258 ¹ cf the 9th story of the *Sukasaptatī* (p 22) *Vikramārka*'s wife faints when her husband beats her with a flower The minister laughs and explains his laughter by saying that she did not faint when the groom beat her

— ² A somewhat similar story, the hero of which is also *Vikramāditya* in *Kathār II* p 137 ff

p 259. ¹ Here *Subhāt* must be = *Subhāvati*, which is found below p 262

p 260 ¹ In *Kathār I c* the *yogi* takes out of his mouth a drum filled with ashes, out of which he draws forth a woman She, in the same way, produces a man — Somewhat different in *Kathās V* p 121 and p 151 (also *Arab Nights I* p 10 ff) a water spirit (p 121) or a snake god (p 151) takes out of his mouth a wife and a couch, and then he is betrayed by her while sleeping, he awakes and punishes his wife and her lover

p 261. ¹ As a matter of fact, he is not hidden till later on

— ² Cf BLOOMFIELD, l c. p 13—15, where he relates instances of "souls held in relation to one another by the tie of love or hatred, thru a succession of various births"

p 261 ¹cf *Hi kholna* to open to untie to lay bare The literal meaning of the phrase will be to unravel the doubt or the uncertainty concerning someone

p 262 ¹Apparently in the character of a night watchman

p 263. ¹ will be = *Sukṣamāṇatī*

— ²lit hurt or wounded

— ³*thvaten iṣṇanakava* is unintelligible Perhaps it might be corrected to *thva iṣaṇakava* having made him eat this poison and inserted after *kotai al* in the foregoing line cf below p 106 19 *es layat a nakat a esan dindā a*

— ⁴to be read *deham?* or is *devam* = *devane* outside?

— ⁵The meaning of *jati dhap* given in the Dict is out of the question It must be a weapon The translation gun may seem somewhat daring but guns have been known for centuries in India

p 266 ¹This story is an example of the Magical Conflict *Motif* see *kathās* III p 203—205 n¹ and CLOUSTON I p 414 ff with examples from various sources all of which are different from the present story

— ²I have come to learn a *mantra* or words to that effect

p 266 ³*pacim* if correct is a later form for *pacin pacint* cf *tutān tutim ilān ilām kuol in kulim* This confusion of the final nasals is due to the fact that in the later language vowel + nasal at the end of a word has become a nasalized vowel so that the different nasals are not distinguished in the pronunciation

— ⁴A similar bed in *Tuti Nimeh* cf CLOUSTON II p 29, a bedstead slightly laced over a well

p 267 On the "External Soul *Motif*" see *kathās* I p 129 ff The instances in our text fall under the first heading The life of a person is dependent on some external object The soul in a neck lace occurs too in *IRERF* No 20 an 1 21

p 268 ¹A similar story is found in the *Dravidian Nights Entertainments* (cited by CLOUSTON I p 244 ff) a prince and his minister are on their way home with their newly married wives During the night the minister hears birds foretell three dangers to the prince He saves him The prince is killed by his wife for a reason similar to that in our story She blames the minister who defends himself successfully He puts the dead body into a box His wife who has propitiated *Kālī* revives him — (cf *kathās* III p 30 ff a story with a similar *motif* and VIII p 272 on the Faithful Servant *Motif*)

- p. 268. ¹ cf note 207¹
- p. 269. ¹ most likely an error
— ² cf note 169¹
- p. 272. ¹ sic! but that is not what has really happened
— ² In the Dict sub *mat* 16^a 6 is to be corrected to 48^b 11.
- p. 273. ¹ cf note 181², but here it is an animal which talks
- p. 274. ¹ *khava* after 1st form as p 82 19 lit "he is dead, it is true".
— ² Something like " will carry to Durgā and beg her to restore it to life — Having said so and . " should be supplied
— ³ i e Durgā cf p 151 18, where Paramesvara is likewise sud of a female deity
- p. 277. ¹ must be the name of the minister's son
— ² *thikay jaya* may be = Dict , but it may be derived from *Hi thik* "correct, reasonable" and translated "to used or invested (in a reasonable way)
— ³ cf BLOOMFIELD, l c p 120 a father-in law gives a pañcaka of rice to each of his daughters in-law, to best them One of them sows it and makes it multiply
— ⁴ The meaning of these money-transactions is not clear to me Can *kale* mean 'to change ' Below she has gold changed back into cash
— ⁵ The name means "evil minded", perhaps it is no name at all
- p. 278. ¹ *cha hmasyakem* stands for ² *sayākem*
- p. 279. ¹ If *dhalam* after *Jñanabatin* is to be kept, there must be a gap in the text
— ² The passage is unintelligible The meaning must be that she arranges her dress in such a way as to conceal that she is a woman
- p. 280. ¹ cf below in the story of the twenty fourth statuette Another way of finding a person wanted is used in the first story (p 172 f)
- p. 281. ¹ not to be taken literally, it is the usual way of addressing an aged woman
— ² cf the last part of the story of Seventee Bai in FREL.
- p. 282. ¹ On "women whose love is scorned" see Kathās II p 120 ff note, III p 109 f, IV p 104 ff See also BLOOMFIELD in the Transactions of the American Philol Assoc liv p 141—176 on "Potiphar's wife in Indian fiction", with many examples, espec from Jaina sources, of which the story of prince Sanatkumāra from the Samarāditiaksepa most resembles the present story The same motif

is found in the introductory story to the book of Sindibad of Kathās V p 259 and the Arabian Nights p 127 f I have not seen Clouston The book of Sindibad

p 283 ¹to conform to her demand

— ²*bal adhikār* no doubt a corruption of *balathara*

— ³The Overhearing motif cf note 310¹

p 284 ¹cf Kathikosa (Tawney p 4 and note) a king is chosen in the following way An elephant with a pitcher of water fastened to its temple is driven about and when it finds the chosen man it empties the pitcher over his head — See also Kathās V p 175 note on choosing a king by divine will and p 155 text

— ²This passage is somewhat doubtful *ḡḡnā* no doubt means made from but *ḡḡhol* (or better *bahol*) is shoulder But as the passage does not make sense in this way *vahol* is perhaps an error for *vaha* (*uoha*) silver

— ³or the potter had four wives(?)

p 285 ¹*pot sulenam* I don't understand

— ²cf the story of the 3rd statuette p 181

— ³perhaps a watch tower

— ⁴accord to Monier Williams god through religious actions

p 286 ¹lit making eat

— ²*ya* denoting the subject cf note 192

p 287 ¹*dhikhye* with the modern ending *e* for *as* cf HP 82 26^b
uttaradhise = *Sa uttarasyām*

— ²What follows is an example of the entrapped suitor motif See Kathās I p 42 ff Here two main types are distinguished Two examples are found in the Kathās (I p 34 ff and II p 289) one in the Kathir (I p 41 ff) In the Arabian Nights (VI p 172 ff in the story of Sindibad) a lady entraps her five suitors in order to save her brother who has been falsely accused she causes them to take off their clothes and turbans and to put on socks of different colours In our story the treatment of the suitors is the same as in the above stories but the motive — to get in contact with the object of her love — is quite different and conveys the impression of being less original More over there seems to be no appropriate reason for treating the visitors in this way as is the case in the other stories

p 289 ¹doubtful *ḡḡ siya makha* I shall die (if J is implied) might be expected

p 290 ¹*ḡḡathulas* is not found elsewhere most likely it is a corruption of *dathu* *ḡḡathās*

p 297 ¹A corruption of Jambudvīpa?

— ²*laya* as verb intrans means to come by chance unawares

p 298 ¹*nirgati* is not found in the dictionaries According to *pw* *gati* may mean Möglichkeit zu handeln Glück

p 299 ¹*prhps* as he was well informed

— ²The passage is unintelligible

p 300 ¹For the form *juvas?* cf *Vicitrakarmikavadhanoddhṛta* introd p 11

— ²In Kathār I story 213 occurs the question What is the germ of everything? Answer water

p 301 ¹A similar problem is found in the *Sukasṛiptatī* (p 18 ff)

— On tasks and riddles of this kind see ZACH p 55 ff and 103 ff

— See also note 237¹

— ²lit these hores — this is the young one this is the mother — to make known

p 302 lit top and roof

— ²This must be the meaning of *du phu ya* here cf *phvaya*

— ³The translation is not quite satisfactory

— ⁴On the laugh motif cf Kathās I 46 n² and especially VII p 253 ff There are no parallels to the present story, but it clearly belongs to the first of the types mentioned those which clearly show their nature but not the reason which prompted them — Cf also the story of the third statuette (p 181)

p 303 More correctly as his grandfather had been before him

p 304 This story is found in the *Simhas* where it forms the sixth and seventh section of the frame story in EDGERTON'S edition In the translation of ESCALLIER it is the first story (I p 65 ff) but here the prince only goes mad and is cured when another person relates the occurrences in the wood — The story is found too in Kathās (I p 49 f and 53 f) as two separate stories linked together by the personalities of Vararuci and the prince Here as in ESCALLIER the prince utters no sound A variant of the second part is cited by BENTLEY *Partschatantra* I p 208 from the *Karmavṛtaka* Here it is an old wood cutter who becomes mad and is always repeating a sentence the bear had uttered on falling down He is cured by a Bishī explaining it (no curse!) — See also ZACH p 116 ff and 131 f

— ²*con kothis* is perhaps to be cancelled and the passage to be translated "You shall paint the king and the queen" As a matter of fact he paints them too

p 304 ¹ i e as a surname it means "the nine jewels"

— ¹ i e Vararuci cf f i Simhas i c

p 306 ¹ In the Simhās the word is *sasemira* (in the Jaina recension *visemira*) and it is explained through four slokas, each beginning with one of the said syllables. In a similar story in Kathar (II p 239 ff) the word is likewise *visemirā*. Another mystical word (*aśarata*) in Kathar I p 208 ff — See also the following story — The meaning of the word in Ne would be moon

p 307 ¹ Similar verses in the Simhas where that of the Jaina rec (EDGERTON Text p 43) bears a great resemblance to that of our text

— ² translated according to the meaning the text is corrupt and no doubt incomplete

p 308 ¹ Similar stories are not seldom met with cf e g Kathar I p 83. Here a barber kills his master in order to rob him. The solution is overheard by Vararuci from a couple of yakṣas. A story in Siddhi kur (Jalg p 10—14 and 147—153) bears great resemblance to the present story. The solution is given by a human couple living in the top of a tree. EGGELING in the Gurupūjakaumudī p 123 gives a variant from the Kathaparakasa of Jagannatha. See also ZACHARIE p 130 a story from Maithila (after GRIERSON in Ind Ant 10 369)

— ² In Kathar and Kathaparakasa *aprasikha* in JĪLG *abaraschika*

p 309 The verse is obviously corrupt. The beginning is unintelligible (the Ne translation would seem to suggest *anyonya*). *taruch iyām* must stand for *ch iyāgam*. In Kathar and Kathapr the verse runs thus

anena tava putrasya prasuptasya vanantare |

sikham ākramya padena kha lgena nihatam sirah ||

In Siddhi kur the explanation of the mystical word is a free translation of this verse

p 310 ¹ On the Overhearing *motif* see Kathas II p 107n¹ III p 48 n¹ and p 60—63 note 2 — Cf above p 383

— ² of the brahmans

p 311 sic¹ a better translation would be *wives*, as said below p 91

— ² *khye*

— ³ to keep awake too, or for anxiety? The whole story is told in an abrupt and enigmatic way and is full of absurdities

- p. 312. 'The meaning of this passage is very obscure, unfortunately the word *supot* is not found elsewhere
— '1 c Vikramāditya
- p. 313. 'The *ra* after the first *aho* is no doubt corrupt Perhaps *aho nu*
- p. 314. 'There can be no doubt as to the meaning of the phrase But below the parrot is still alive!
- p. 315. 'no doubt a corruption of *vara or *senā
— 'This beginning has no connection whatever with the following story
— 'As a matter of fact, the dispute arose between Sudakṣa and his wife
- p. 316. 'Below *ketu
— 'On gambling with dice in India cf Kathās II p 231 n¹
The most famous example is Nala, who lost his kingdom in gambling and regained it (cf 1 c IV p 241 f)
- 'This is the original meaning of *phuṇa*¹, it is an old causative of *buya*¹ 'to lose
- p. 317. 'The original meaning of *nvahāt laya* perhaps is 'to beat the drum' cf note 188¹
- p. 318. 'This story is really a shorter — and poorer — variant of the story of the twenty fourth statuette Wanting are the resurrection of the tiger, the division of the food and other features The princess finds the three comrades in a more casual manner, and so forth
— 'Probably something is wanting *khatās danava, ratris (thva) sva hma hneḍ vayakāva conam raja jukva jagart* 'having mounted the couch, three of them were asleep during the night, the king alone Then it will have been told, that the king availed himself of the opportunity for hunting
- p. 319. 'The usual questions Who are you from where do you come? etc, and foot washing
— 'The life in a (crystal) pillar is found two, in Day p 78 f
— (cf note 267¹)
- p. 320. 'This will be something like the "rag offerings", cf Crook I p 161
— 'cf *Suvarṇakesari* above p 293 Better than *conayā* would be *con-hmayā*
- p. 321. 'cf note 296¹
- p. 322. 'Probably they ask her about the ring

Newārī Glossary.

NB — A dash after a word (e g *hna* —) denotes that it is found in the Dict. The abbreviations are the same as there

*antar*² — [Sa *antara* "surety"] 16. 15.*

abek jaya, to be uneasy (?) 17. 10 *

āsē — wait!, be patient! 111 15 *

upamkam — see *du pṛnakē* and note 177⁵

wālakē — to cause to search (?) 123. 21.*

wop —, ~ *thanē v t* to raise 149 24.

kaci(m)gal — also uproar, disorder 97 23.

kankārī [Hi *kankalīn* "witch sorcerer"], a sorcerer, a yogi
77 20 *

kapan-ca — a plate, coloured like a rain bow (*kapan*) 18 5.*
cf note 164¹

kabul — *bhasāvā* ~ *yaya* to form an agreement 40. 16

kale, mod = *kalas* 123 20

labu [Hi *kābū* power, authority] ~ *yāya* to give authorization 136. 15 *

kalē — also to change (money)? 118 2 cf. note 277⁴.

kāsī a corpse 113 26 = s1

ku, mod = *kule* (?) 97 22 cf note 254¹.

*ku*³ — also smoke 102 97

kebaly [Sa *kevalam* only], ~ *bonē* to take to a solitary place
47 3

*kwo*² — ~ *henakū* to disgrace 29. 29

khañjar [Hi.], a dagger 22 21

khakhi a rope (?) 118 14 *

khayal — also to admit 82 12 cf note 237¹

khass¹ — [H₁ khass₁ from Arab khassah] a kind of fine cotton cloth 119 18 *

khim — ~ byan coyak to proclaim by beat of drum 40 8

khut to pl of lhu thief 26 26

khwelay — [H kholt₁ to open to uncover] ~ v₁ya to unravel

bharim ~ to unmask 104 7 cf note 261²

gayaga [H gayagāh a string composed of several tassels made of the tail of a kind of ox] 65 2 *

gal¹ — also stable 24 3

gubihil — see note 222¹

ghat [S ghrt₁ ?] ~ wak a kind of ordeal 50 2

ghan [H as much as is thrown into a mill at one time] a bit a morsel 80 20

hna — ~ chi dnam adv beforehand 84 5

hnene adv before 121 13

hnepa cyrya to do a thing in a preference to another thing 99 24

cyry² — see note 204¹

cyry² — see note 236

cokā = cokwo (?) 65 1 *

cautar₁ [H cautar₁ custom house market place custom house 120 13 *

che thul landlady 37 15

che ri — the hindmost or the lower part of a house 48 8

jwos₁ — here cauldron (?) 74 28 cf note 228²

jatj₁ [H] trouble difficulty 115 8 *

jat dhap — a weapon (gun ?) 103 29 * cf note 263²

jat₁ a girdle 50 6 *

bharām — [H.] *doubt* 104. 7.* *see* khwōlay

blurufg — *prhps : a bull roarer* 122 1.*

marju hma, *a wife* (°) 99 8 * *cf* note 256³

mal — *see* note 272¹.

marahkām m, *a sort of tree* 60 29 * *cf.* note 212¹.

marahpōm, *id* 129 23.*

manu : manik 88 6

mar : maris 75 10.*

marh — *prhps* *letter* [H. māh, *a gardener* 51. 6.

marh m. H. *eminent personage, religious superior*], *a sort of high official* 75 26 * *cf* note 163¹.

hachuk il ~ taya to sneeze 175 25 * cf hī che kal Dict

hiy¹ — see note 197⁵

hāthāmyāh [H hāthāyoṛi] club moss (*Lycopodium imbricatum*) 130 26 *

hiya mugāl [S mudgarā] a club cudgel 148 29

hiya² — see bo

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